The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 34.—WHOLE NUMBER 1179.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, OCTOBER 22, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH........................ 7 " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION.............. 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION........... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION........ ¾ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn............ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,............ at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR OCTOBER.

23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty-third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day—unless some other day be appointed by the Civil Authority: then such day. [The proper Service of the Day is printed immediately before the Family Prayer.]
6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity. [The Collect, Epistle, and Gospel for one of the Sundays that were omitted after the last Epiphany, are to be used.]
20. Twenty-sixth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
27. ADVENT SUNDAY.
30. St. Andrew the Apostle.

COMMUNICATIONS.

For The Churchman.

CHRISTIAN WARFARE.

(Written for the Twenty-first Sunday after Trinity.)

BY ELIZA GRILLEY.

Warriors! be strong, be ye strong in GOD's might,
Be faithful, be firm, be courageous in fight:
In contest with spirits, ye have need tobe strong,
That ye yield not the right, nor bow down to the wrong.

Take the armor of GOD, that ye firmly may stand
Through life's fearful warfare, still upheld by His hand;
Though the struggle be fierce, none need falter, nor fall:
Clad in GOD's blessed armor, there's safety for all.

Ye have need of this armor! ye wrestle with foes,
Fierce rulers of darkness, of hell, of its woes:
From high places of earth their proud banners are furled,
Whilst the field for the contest is the field of the world.

First, be girded about with the girdle of truth;
It shall strengthen, establish, in age as in youth;
Add the breastplate, and then, as a conquering band,
March fearlessly on through the enemy's land.

With the Gospel of Peace be ye sure to be shod;
Let thy helmet be hope of salvation from GOD:
Wield the sword of the spirit, take the bright shield of faith,
Fighting on in the contest, till the last fleeting breath.

Then, to the stern King of Terrors no power shall be given,
But to form for ye Warriors a pathway to Heaven;
"Fight the good fight of faith," let the dark path be trod,
And thy resting-place shall be the bosom of thy GOD.

NEW HAVEN, October, 1853.

For The Churchman.

SUGGESTIONS UPON THE ORDER OF EVENTS IN THE LIFE OF ST. PAUL.

The Rev. W. J. CONYBEARE, M. A., late fellow of Trinity College, Cambridge, and the Rev. J. S. HOWSON, M. A., Principal of the Collegiate Institution, Liverpool, have this year published "The Life and Epistles of St. PAUL," in two volumes 4to., by LONGMAN, BROWN, GREEN & LONGMANS, London; pages 492 and 573.

These elegant volumes are the most conspicuous work upon that subject now before the English reader, and might be relied upon as the most complete, as well as the most acceptable demonstration of all that could be known of the holy Apostle and of his thorny paths.

To write a criticism upon this commendable work of our Reverend Authors, would require a standard of scholarship and a refinement of taste to which I have no pretension. In offering my suggestions, I shall keep their books open before me, and shall confine myself to the chronological portions, and to such doctrines and inferences as either result from chronological demonstrations, or afford incidental probabilities in harmony with known principles.

The admirable work of Dr. JARVIS (his History of the Church of the Redeemed) has shone forth afresh the great truth that the Word of GOD can be "tried to the uttermost," and also that the more it is tried, the more perfect its triumph in developing its deep congruities and exact consistency. He has shown us too, that a nice synchronism is sometimes the vehicle of positive proof, not only in cases of ambiguous narrative, but also in the more sure words of prophecy. The greatest encouragement is therefore offered to take up the History of the Church, where his lamented death left it, and to apply to the life and times of St. PAUL that merciless scrutiny and minute analysis, which we now possess *in the charts and compass* of the Gospels bequeathed to us by the late faithful Historiographer of the Church.

Excepting in a chronological point of view, and in a certain disregard of those permanent stages in progress, which (if they be divinely established) must always harmonize, designedly or incidentally, with the revealed system of Christianity, the work of our Reverend Authors seems to leave nothing to be supplied. The mechanical execution of the maps, the beauty of the engravings, the descriptions of scenery, and the explanations of the topography, in all that is associated with the perils and dangers of the Apostle, so familiarize the great truth of his life, that it seems to transport us to his side, and to kindle a holy fire in our hearts, as he talks with us by the way, and while he opens to us the Scriptures. But in their chronology, our authors have adopted a scheme, which has involved the early part of their history in confusion. The difficulty of their task in exhibiting a consistent hypothesis, tallying exactly with the known scale of contemporaneous events in profane history, and harmonizing with the manifold narratives in the oracles of divine inspiration, might be considered insurmountable; and with such examples as they can plead, no one can blame them for resorting to desperate conjectures: but did not this same difficulty encourage an appeal to the fountain head, in disregard of all precedent explorations? If the result of all former investigations terminated in confusion, why should not the principles which governed them yield to a bolder method, and induce a new synthesis of the elements, *ab initio*?

Instead of that, our authors have substituted a conjecture, involving, like the old ones, a contradiction of a fact, a suppression of a truth, or an errror in the inspired record; according to our caprice in charging the responsibility either upon St. LUKE or St. PAUL. In other words, in order to admit our authors' conjecture, we must allow that (St. LUKE being correct) St. PAUL, in his Epistle to the Galatians, while he was recounting to them his different visits to Jerusalem, suppressed all mention of one visit, perhaps the most important of all, and declared the interval between the acknowledged visits to have been fourteen years, concealing the fact that there were also two smaller contemporaneous intervals, made by the intermediate visit. If we do not like that, we must allow that St. LUKE is incorrect.

I shall endeavor, *first*, to point out some of the serious chronological difficulties which result from the hypothesis of our Reverend Authors; *second*, to state the apparent inconsistencies in the sacred narrative, which have induced respectable writers to resort to such extravagant hypotheses; *third*, to exhibit such a chronological scale or skeleton as is required by a strict and arithmetical construction of the sacred text, and to suggest such an obvious construction as will harmonize all the apparently conflicting accounts with each other, and with the known contemporaneous events of profane history; and *fourth*, to draw out a chronological table, in which all the demonstrated periods shall appear in their proper places, and all the probable periods (of the occurrence of recorded events) shall be accommodated to a consistent theory.

1. Serious chronological difficulties, which result from the hypothesis of our Reverend Authors. To begin with the first volume, in which, indeed, all these difficulties originate, and in which the most of them are brought to a consummation, we are told, "By this time St. PAUL was actively pursuing his Apostolic career" (page 31). On a line or two above, we are told that it is the time of CLAUDIUS, the succeeding Emperor (or A. D. 40). But on page 143, four or five years later, we read, "And we may perhaps infer that, up to this point of the history, BARNABAS had belonged to the rank of 'prophets,' and SAUL to that of 'teachers,' which would be in strict conformity with the inferiority of the latter to the former, which we have seen has been hitherto observed" (A. D. 44 or 45; page 140).

On page 41 we read, "when BARNABAS and SAUL were establishing the great Christian community it that city," meaning Antioch. But St. LUKE only says, "they assembled themselves with the Church." The period spoken of is A. D. 42 or 43, or five years after the conversion of St. PAUL and his baptism by ANANIAS (according to the computation of our Authors), and one year, according to the Bible margin, after the Church was established by BARNABAS alone, acting under a commission from the Apostles. And although BARNABAS (as we saw on page 143) was correctly classed up to A. D. 44 or 45, in the order of "prophets," we read on page 127, that he was "the first teacher sent by the Mother Church to the new disciples at Antioch," A. D. 42 or 43.

On page 62, GAMALIEL—"He died eighteen years before the destruction of Jerusalem, about the time of St. PAUL's shipwreck at Malta." Now, A. D. 70, is supposed to be the time of the destruction of Jerusalem, and 70—18=52; or only one year subsequent to what is called (on page 251) "his second missionary journey;" and eight years before "the ascertained epoch of A. D. 60" (Ibid), when St. PAUL was sent to Rome and shipwrecked. The above may be merely a misprint, but it is not noticed in the table of errata.

We know that St. PAUL's escape from Damascus took place while an Ethnarch was keeping the city with a garrison under ARETAS, the King. The object of the Reverend Authors on their 89th page, is to prove the time of the escape to have been A. D. 37. To effect this, they assume the date; the difficulty in the way is not, however, removed by the assumption; they therefore undertake to convert this difficulty into a coincidence, and accordingly they conjecture that the Emperor CALIGULA bestowed Damascus as a free gift to ARETAS; and CALIGULA's reign commencing A. D. 36, the transaction is identified with the immediate neighborhood of that period. But in this case, both elements of the coincidence (the assumption and the conjecture), having no independent basis, cannot render each other a mutual support, and the whole theory falls to the ground. On the 90th page, they confess that "any attempt to make this escape from Damascus a fixed point of absolute chronology will be unsuccessful." I hope to be able, by means of a strict adherence to the obvious meaning of the sacred text, to fix that point; and I do not see how any other point can be fixed, if that be left undecided. Our Authors, however, repeat on the 123d page, "all that we can say with certainty is, that St. PAUL was converted more than three years before the year 44," and yet they assert, as a demonstrated fact (page 245), that "ARETAS was not in possession of Damascus till about 37"—an assertion, of the correctness of which there is no proof, and not even a probability.

We know that one and the same iniquity caused the death of St. JOHN the Baptist A. D. 25 or 28, and the quarrel between HEROD, ANTIPAS and ARETAS; and we know also that the inhabitants of Damascus had been involved in a dispute with the Sidonians respecting their boundaries prior to the year 35; because AGRIPPA had then already been bribed to use his influence with FLACCUS to obtain a decision in favor of the Damascenes. FLACCUS having been appointed Governor A. D. 32, the dispute may have existed for some time, and as TIBERIUS had retired at that time to Caprea, "leaving Spain and Syria for many years without consular legates," we are left without any substantial objection to dating back the authority of ARETAS over Damascus to the year 30 or 31. In other words, we have a range of ten or twelve years, from a point previous to the murder of St. JOHN the Baptist (say A. D. 25), during which the concurring causes of the Emperor's neglect, the "unsettled condition along the frontiers of Arabia, Judea, and Syria" (page 89), and actual war between HEROD and ARETAS (in which the latter was successful), render the possession of Damascus by one of the contending parties a strong probability. And the circumstance that the Emperor should have been aroused from his retreat at Caprea to send VITELLIUS against ARETAS, A. D. 37, forming an exception to the torpid sensuality of his life for several preceding years, warrants an inference that the encroachment of the Arabian King upon Damascus had become an intolerable evil of long standing.

It was not Damascus, however, that VITELLIUS marched to attack, it was Petra. The King, ARETAS, was to be punished in his own capital, and Damascus itself is not mentioned or recognized by an allusion. Thus we have St. BARNABAS exhibited to us as a "teacher" doing the work of an Apostle; joining with another "teacher" to establish a great Christian community in a city where the Church was already founded; and St. PAUL, in his full "Apostolic career," while he was a "teacher" under BARNABAS the "prophet." The same St. PAUL is shipwrecked at Malta, while he is making his Episcopal visitation in Asia Minor, and cannot escape from Damascus until CALIGULA makes a free gift of that city to ARETAS, the Arabian King.

Finally, let us remember that in A. D. 37, VITELLIUS left Antioch to attack Petra. His route would therefore take him up the Orontes by Emesa *and Damascus!* through which city his army must pass. How then could that city have been under the dominion of his enemy ARETAS in that year?

O.

SO MANY are
The sufferings which no human aid can reach,
It needs must be a duty doubly sweet
To heal the few we can.

—COLERIDGE.

MISSIONS IN MADRAS.

The *Colonial Church Chronicle* for September publishes by permission a very interesting letter from S. G. COYLE, *Catechist*, on the manners and customs of the people among whom he labors. The letter is dated "Mount Zion, Pulney Hills, Feb. 26, 1853," and runs as follows:

In continuing the subject of the marriage-customs of the mountain tribes in this part of India, I may observe that the account I am about to give is calculated to bring their character into disrepute; yet I feel no hesitation in asserting that, bad as they are, they are not much worse, if at all worse, than their fellow-countrymen of the plains.

The very little liberty allowed Hindoo females, and the numberless restraints imposed upon them by the usages of caste, and the peculiarities of Hindoo manners, do not eradicate that innate corruption common to human nature all over the world. In such large cities as Madras and others, where the intercourse between natives and Europeans is formal and official, very few opportunities are afforded of ascertaining the degree of moral purity or impurity attached to their social practices; but in the country stations and the secluded village, where there subsists a degree of social intimacy between the inhabitants and the missionary, the native character is divested of its artificial covering, and is presented to his view in all its natural deformity. His observations are directed to what is going on in the very penetralia, as it were, of native society, where he often discovers what either quickens his zeal, and redoubles his efforts in his Master's service; or, if he be a man of little faith, strongly tempts him to despair of success in his hopeless labors, as he sometimes takes them to be. To be obliged to believe thus of a people is indeed distressing to one's mind; but it must not be forgotten that it is of the utmost importance to the Missionary who comes among them for the noble purpose of instructing them in the Gospel, to be rightly informed of their character, and to have his mind disabused of all mistaken notions in reference thereto, whether favorable or unfavorable.

It is a well-known fact that the Hindoo considers it a great misfortune to be obliged to marry out of the circle of his family connexions: and the rules for giving and receiving in marriage are so unalterably established by the customs of each caste, that almost the first consideration of one who feels disposed, from conviction, to embrace Christianity, relates to the effect his change of religion would produce in reference to the matrimonial prospects of his family. This system forms a most powerful element of opposition to the spread of the Gospel in India. Its operation has been felt everywhere. Even on the hills it has done much, and continues to do more, to counteract missionary effort. The Manadies, especially, are so rigid in their observance of these rules, that, rather than disregard them, they do not scruple to marry a mere infant to a grown woman. It may well be imagined how this practice has become the source of much immorality among them. It always happens that a woman marrying under such circumstances becomes the mother of many children before her lawful husband attains the age of manhood; in which case he is expected, as a matter of course, to acknowledge these illegitimate children, and to treat them as his own. These people are so inconceivably gross in their ideas and feelings on this subject, that illegitimacy of birth is never regarded as disgraceful, except when the illicit connexion that gives rise to it is between persons of different castes. Even then it is not the *moral delinquency* that is taken into account, but the *caste pollution* which it involves, and the penalty incurred for breach of caste only. The highest punishment is excommunication. But if the male offender belong to the higher caste, he may easily purchase impunity by the payment of a sum of money, and by abandoning his companion in guilt. This opportunity of escape, however, is lost, should it be proved that he had partaken of food prepared by the low caste woman. To the female no mercy is shown, and her wretchedness is aggravated by her being excluded from her own caste also, to whatever caste she may belong. The idea of punishment being inflicted with a view to reformation, is too refined for the Hindoo mind. Here, as elsewhere, the standard of Hindoo respectability is comprehended in four very significant words implying intermarriage and interchange of food. In many instances he may be guilty of habitual immorality of the grossest kind, and he may even neglect all the observances of his religion, without being shunned by his friends, or incurring their displeasure, beyond, perhaps, an occasional reproach for his wickedness and infidelity; but the moment he dares to eat or to intermarry with persons of lower caste, his nearest relations forsake him, and cut him off from all communication with them, as utterly and hopelessly polluted. This is indeed a strange perversion, peculiar to the Hindoos, and strikingly illustrating how little they esteem internal purity. With such notions and practices, it is not in the least surprising if they should care so little about embracing the pure and holy religion of the Gospel.

It is somewhat difficult to determine which of the hill tribes has borrowed from the other in respect of social customs. A general similarity pervades them all, and yet each has its peculiarities. The marriage customs of the Poliars bear a nearer resemblance to those of the Manadies; but there is one characteristic of the former which deserves particular notice. I refer to their fondness for making speeches. Most of these speeches, it is true, are stereotyped, and in vogue among all the tribes; but the Poliars, as far as I have yet learnt, excel in them. I have had the curiosity to note down some of the speeches, and present the following as a specimen. It will not bear more than a free translation, but reliance may be placed in the genuineness of the sentiment. This speech is not the best of its kind, but it very aptly finds its place here from having been delivered at a marriage ceremony. On the day of the marriage, the relatives of the bridegroom accompany him to the house of the bride, at a short distance from which they are met by her father, who welcomes them in these words:

"Welcome, relatives and friends! We are happy. We might exclude the great sun from our sight by raising our hands to our eyes; but we could never forego the happiness of beholding your countenances. The corn that grows in the field, the herbs of the forest, the fruit of the wild jack, and the clear water of the spring, have all been procured to prepare a feast for your reception. The mouth that has eaten the salt of the sea, and tasted the wild gooseberry of the hills, may indeed be disappointed at the insipidity of our poor fare; but, relatives and friends! you must bear with us if we have failed in our preparations. Who can satisfy the appetite of the elephant? Who can feed the fishes of the sea, or supply the rivers with water? No more can we hope to lay before you such a feast as is worthy of you."

The reply is as follows:—

"Relatives and friends! Where milk is to be found, we are come for milk; where honey is to be found, we are come for honey." (These figures of speech are intended to denote the desirable qualities of the bride.) "We have not come proudly, with arrogant strides, to your door, but humbly, walking, as it were, upon our heads." The parties then unite in partaking the feast, after which the bridegroom conducts away the bride to his own house, by uniting the little finger of his right hand with that of the girl's left, in which form they proceed, surrounded by all the people of the village, shouting and dancing in gleeful expectation of the coming entertainment.

The Poliars being too poor to make the usual marriage-present to the father of the bride, the bridegroom usually bestows on her a few brass rings and necklaces of valueless beads, the whole amount of the worldly goods with which he endows her.

It is generally admitted that the Poliars are not so notoriously heedless of the obligations of matrimony as their wealthier neighbors; but cases of conjugal infidelity are nevertheless not rare amongst them. Bigamy and polygamy are not unusually practiced by all the tribes. The instances to be met with are in a manner exceptions to the general rule; but they are considered honorable exceptions. The wealthy hill-inhabitant, like the Hindoo prince, is respected in proportion to the number of his wives. Even the miserably poor and wretched Poliar, when he happens to have more wives than one, boasts himself not a little on the superiority of his position. In his own opinion he is twice as good and twice as great as anybody else that has only one wife. [illegible] told me that he had three wives; and on my expressing surprise and disapprobation, he seemed to smile at my simplicity, and justified his conduct by saying that he considered it very fortunate that he had so many. His business obliged him to live at three different villages, a great distance from each other, at different periods of the year; and he found it very convenient to have some one at each place to look after his comforts. That the explanation he gave exactly corresponds with the Hindoo notions of marriage, is pretty certain. With them, marriage is a mere convenience. It appears to me that a Hindoo very often, and a mountaineer of the Pulneys always, values his wife just as an English farmer would his cattle, for the amount of work she will perform. Conjugal happiness, in the sense we understand it, is an unknown blessing to him. His wife is a mere household drudge; and if at times she is treated with anything approaching to regard and esteem, it is more as the mother of his children than as the wife of his bosom. But with the poorer classes, as with the Poliars, the dependence between the parties being mutual, and more equal, there invariably exists a degree of attachment which sometimes assumes the aspect of affection. I have seldom observed domestic brawls among the Poliars; and in this respect they contrast very favorably with the natives of the same class in the plains. The Poliar is not only not in the habit of ill-using his wife, but he also treats her with great consideration and kindness. The oppression and adversity which he has hitherto endured from the Manadies have, perhaps, something to do with this favorable trait of his character.

After what has been stated, it will not be necessary to add that the hill people, and especially the high classes of them, are exceedingly licentious. Conjugal infidelity and other kindred crimes are so predominant, that they are not deemed sufficiently important to be brought to public notice, except when the guilty parties are not members of the same caste. But in case of an elopement, the injured husband complains to the headman of the caste, who, after ascertaining particulars, calls an assembly of all the males of the caste, and, with their concurrence, pronounces the sentence of temporary excommunication against the offenders. A few months are allowed to pass by, to give the woman time to return to her husband; but if she show no inclination to do so, the assembly is again convened, the parties are fined heavily, the man pays the fine to the headman, and they are both readmitted to caste in the communion. The husband receives no satisfaction beyond that of ascertaining that there is no further use in his trying to reclaim his wife, and that he is free either to demand the restoration of the pair of oxen presented by him to her father on the day of their marriage, or to claim another of his daughters in marriage. To form some idea of the frequency of these elopements before the introduction of Government authority, it is enough to state, that whenever any one desires to magnify the enormous wealth of the "Great Manady," the fines paid to him on these occasions are mentioned as the principal source of his income.

NOT ALL the blessings of a host of angels
Can blow away a desolate widow's curse!
And though thou spill thy heart's blood for atonement,
It will not weigh against an orphan's tear.

—COLERIDGE.

MEN OF THE TIME.—There is a way of presenting what is called the rationale of the Bible narratives, stripping them of their mystical and theological adjuncts, which I do not profess to follow. If I did, I should have to tell you that SAUL was chosen by the people of Israel, because he was the tallest and strongest man among them; that while the novelty of royalty lasted he retained his popularity; that he lost it partly through the influence of the prophet SAMUEL, who feared that he was breaking loose from his influence, and taking a course of his own, and who therefore represented him as having violated some of the duties which belonged to a theocratic sovereign; that a young and brilliant rival, put forward by this venerated teacher, supplanted him in the affection of his people, and even of his own family; that jealousy at the admiration which was excited by this adventurer, and fear that he would actually obtain the kingdom, overthrew his reason; that he fell into wild, arbitrary, and desperate courses, provoked a war with the Philistines, and died in battle. It seems to some that the records of our book become vastly more real when they are put into this modern dress, and made to look as if they had been taken out of a journal of the day. And I do not deny that such paraphrases may be an escape from the dryness and formality with which Scripture narratives are sometimes offered to us, as if they referred to beings of a different nature from our own; as if, because they speak of GOD, they have nothing to do with man. But I venture to doubt whether the phraseology of newpapers is after all the most real, the most human, the most historical; whether the conventional formulas which describe so readily and so satisfactorily to our minds the causes that produce popular or royal follies or perversities, do convey any distinct or living impressions to us; whether we must not render the modern dialect back into the ancient one from which we have translated it, before we can hope honestly to understand it, or to bring what passes among ourselves into comparison or correspondence with the history that is delivered in it.

For instance, it may be very true and very needful to remember that the height of SAUL's stature and the comeliness of his person had much to do with his being made the first king of Israel. But if, instead of saying that the people elected him for this reason, we follow the Scripture narrative strictly, and say that he, being a member of an insignificant family, in the smallest tribe of Israel, and therefore being most unlikely to be selected by the people, and having no dream of any such honor for himself, was marked out by GOD as the person on whom He would bestow it,—I believe we shall obtain a light, not upon this fact only, but upon a multitude that have occurred in the history of the world, which stand in great need of explanation, and which are certainly not explained by the common-places of ordinary narrators, even if they call themselves philosophical. In a number of cases (the annals of every nation, and of every age, supply some) an inconceivably trifling incident, as trifling as that of SAUL going out in search of his father's asses, has brought forth the man whom a people feel to be, not selected by them, but given to them; whom they adopt and embrace, they know not why; and who, whether or not he is able to guide and govern them, proves to be a faithful representative of their own state of mind, the very type and embodiment of that character and those habits of mind which they are themselves exhibiting. This is the fact. It has nothing to do with theories about who are or ought to be the choosers of a ruler, with the maxims which guide, or should guide their choice of him. He is there; he comes to them. Whether you like it or not, you must refer, you do refer, his appearance to some invisible agency. You may call that agency Chance, if you like. If you know no other name, that is of course the one which you will resort to. If you are content with it, there is no more to be said. But mankind has not been content with it. Men have said, there must be an order in these events apparently so fortuitous. They have insisted upon knowing something about that order, and who directs. If now in this nineteenth century, this century of science, you choose to say, there is *no* order in all this,—your language, at all events, sounds as if you were retrograding, not progressing,—as if you were falling back upon the crudest notions of barbarism. But if not, you may listen to the way in which the Scripture accounts for one of these instances, and in that one for all, whensoever or wheresoever they take place. He, it says, who governed the Israelites, who was their real king, had taught His judge and prophet that he was not to resist the craving of the people,—though it was a self-willed, idolatrous, mischievous craving,—to have a ruler of their armies who should make them like the nations round about; that he was to yield to them and let them have their way. And now, it is said, GOD appointed the king who would answer to the desires of this people, who was the kind of man that they had conceived of, cast in their own mould, distinguished from them cheifly by mere outward superiority, the very person who would cause them to experience that which it was absolutely necessary for them to experience. Scripture says that SAMUEL the prophet was taught to perceive that this was the man whom GOD had chosen for them; that he anointed him; and that he became their king accordingly.—MAURICE.

THE VIRGIN MARY.

Thy precious name shall be
Thyself to us, and we
With holy care will keep it by us;
We to the last
Will hold it fast,
And no assumption shall deny us:
All the sweetest showers
Of our fairest flowers
We will throw upon it;
Though our sweets cannot make
It sweeter, they can take
Themselves new sweetness from it.
MARIA, men and angels sing,
MARIA, mother of our King;
Live, rosy princess! live; and the bright
Crown of a most incomparable light
Embrace thy radiant brows! O, may the best
Of everlasting joys bathe thy white breast!
Live our chaste love; the holy mirth
[illegible]
Live, crown of women, queen of men!
Live, mistress of our song! and when
Our weak desires have done their best,
Sweet angels! come and sing the rest.

—CRASHAW.

THE GOSPEL IN CHINA.

A letter from the Bishop of VICTORIA to the Archbishop of CANTERBURY, dated "St. Paul's College, Hong Kong, May 23, 1853," has recently been published. The greater part of it is taken up with the circumstances and particulars of the revolution going on in that country. After quoting from the religious books of the "Patriots," he adds the following:

In perusing these statements, one fact will be apparent to every mind, that there is a strong guarantee of the Christian sincerity of the leaders among the rebels. Unless they were Christians from sincere conviction, it is difficult to account for their embarking on a course so opposed to the prejudices of their fellow-countrymen as that of associating a political movement with the profession and propagation of Christianity—a religion connected in the minds of the Chinese with the despised name of foreigners. Nor can we, on the supposition of any other feeling than honest sincerity of purpose, imagine any more impudent course in relation to foreigners than their extermination of opium-smoking, and stipulation for the total exclusion of this prohibited drug, forming, alas! at the present time, the principal item of foreign imports, and yielding about three millions sterling to our Anglo-Indian revenues. The rebel army may have among their adherents a great number of evil-disposed persons; but, with the above mentioned facts before us, it is impossible to deny that there is every appearance of a leaven of religious sincerity and civil patriotism deeply pervading the minds of their leaders.

The letter concludes with the following earnest appeal for help in the cause of Missions among that people:

In placing before your grace these items of novel intelligence, I take this opportunity, through your grace, of earnestly imploring the great missionary societies of our Church to turn their attention towards the East, and to hear the voice of Providence, which now calls upon them to redouble their exertions in this direction. China is now on the brink of a mighty change—a change which will affect one-third of the human race. May it be ours to take possession of this land in the name of CHRIST, and with an adequate force of missionary laborers, to enter upon these fields white unto the harvest! Japan, also, is now probably much nearer the period of her visitation and day of grace. The American expedition is already on its way from China to that secluded region. The United States' Commodore has offered protection to the solitary missionary at Loo-choo, and bears from me a letter encouraging Dr. BETTELHEIM to render his temporary assistance as interpreter in the powerful fleet now about to unfurl the standard of a Christian nation in the Japanese waters.

In an opposite quarter, Burmah is obeying the same universal law of Eastern despotisms, melting away before the Anglo-Saxon power; and the Anglo-Indian empire, in spite of the pacific policy of her successive governors-general, is extended until it nearly touches the southwestern confines of China. The Word of GOD is now also given to the Chinese in an improved version, the Old and New Testaments having been recently completed by Dr. MEDHURST, and his colleagues of the London Missionary Society. The translations of the late Dr. GUTZLAFF, and others, are extensively circulated in the rebel camp. The Christian tracts and books, so long distributed by Protestant missionaries, often with heavy heart and desponding mind, among the listless multitudes in the streets and suburbs of Canton, are at length bringing forth fruit, and GOD has been better to us than our own weak faith and hope. These little messengers of mercy have winged their flight into the far interior, as a testimony to the boundless power and influence of the Christian press in China, and in the adjacent province of Kwang-se, have given a character and an impulse to what is likely to become the most important of modern revolutions. A body of men, who, in the great outlines of their belief, may even be termed our fellow-religionists, are now advancing towards the capital of the most populous of empires; and in the event of ultimate success, they may, if more perfectly instructed, become the pioneers of the pure Gospel of CHRIST; or, if neglected, they may degenerate into the most ignorant of mere fanatics and iconoclasts.

It is gratifying to hear that one of the oldest Protestant missionaries, Dr. MEDHURST of Shanghae—the first of living Chinese scholars—is about to make the attempt of visiting Nankin; and it is to be hoped that no consular restrictions will be put in force to hinder him in such a peculiar emergency. We of the Church of England must be further prepared to take full advantage of the crisis. Our few missionaries at Shanghae, Ningpo, and Foochow, should seek to add to their knowledge of those local dialects, an acquaintance with the mandarin dialect, and thus be ready to avail themselves of the probable removal, at no distant period, of those restrictions as to boundary regulations by which British consular officials deem themselves now bound to co-operate with the Chinese mandarins in preventing our entrance into the interior. Above all, we need a new supply from Europe of able-bodied, well-educated, and devoted young men—or even men of middle age, if not beyond the capacity of acquiring a new and difficult language—who may come hither and give their time and strength to the acquisition of the mandarin or court dialect, the language spoken at Pekin, and by all the Government officials in the empire. Such missionary laborers should hold themselves ready to go, in the spirit of love and in the power of faith, wherever GOD may indicate their presence hereafter will be most influential and effective. The Church Missionary Society will doubtless renew her long and—alas! it must be added—her almost fruitless appeal for men, and lengthen her cords and strengthen her stakes in her field of labor. And especially would I beseech her elder sister, the Society for Propagating the Gospel in Foreign Parts—some of whose missions I have lately visited in India—to put forth her strength in all the vigor of a renovated youth, and exhibit in China the spectacle which it afforded me delight to witness in Tinnevelly—the missionaries of two great societies of our Church laboring in the same field, in unity of spirit and oneness of faith devoted to the cause of the same REDEEMER, and the extension of the same spiritual kingdom. I offer them the facilities of St. Paul's College for their first reception and preparation. They might soon go northwards. I would myself accompany them. I will not ask them to go whither I am not willing to accompany and lead them. We are ready to break asunder family and domestic ties. We, who have wives and children, are willing to be as those who have them not. At present we can do little but take our measures and arrange our plans. But we must have men here at once, and without delay, to study the language and prepare for battle; for a great door, and effectual, will soon be opened unto us.

And if Britain—and, above all, if Britain's Church—neglect the call, and arise not to her high behest as the ambassadress of CHRIST and the heraldress of the cross among these eastern empires—for three empires are now convulsed and shaken before the force of Anglo-Saxon Christendom—then the page of history will hereafter record the melancholy fact that, like Spain, Portugal, and Holland, who each enjoyed their brief day of supremacy and empire in these eastern seas, and then sank into insignificance and decay—so Britain, wielding the mightiest sceptre of the ocean, and ruling the vastest colonial empire of the world, failed to consecrate her talents to CHRIST, and, ingloriously intent on mere self-aggrandizement and wealth, fell from her exalted seat in merited ignominy and shame.

My lord, my heart is full of these stirring considerations. I pour them forth into your friendly ear and sympathizing heart, as my Metropolitan; and through you I sound the trumpet of appeal to the Church at home, on this occasion of China's exigency, which may become Britain's golden opportunity.

EXTEMPORE PRAYER, OR PRAYER WITHOUT A BOOK.

As the Rev. Dr. Dowell was, one fine morning, sauntering on his way to the cottage of Matty Bighills, who was sick of a fever, whom should he see coming towards him but James Waver.

Now James Waver was a person whom the Doctor wished to see; but the Doctor was the last person whom James wished to meet. Not that he did not respect the Doctor; on the contrary, he sincerely esteemed him, as well he might; for during the bad trade he had almost supported James and his family. But the truth was, James had of late fallen in with the Methodists, and had been induced by them at different times to attend at their meeting-house. The consequence was that he had been less punctual in his attendance at Church than usual, and his children had not been so regular at the Sunday-school. James did not therefore like meeting Dr. Dowell, because he felt conscious that he had not done that which was right, and he felt ashamed of himself in the presence of his benefactor. However there was no help for it; so putting on a bold look he approached the Doctor, respectfully bidding him good-morning, and observing at the same time that it was a very fine day.

Dr. Dowell.—Good-morning, James: it is indeed a very fine morning, and we cannot be too thankful to the bounty of GOD for this as well as for all His other mercies.

James.—Why, that is true, Sir: and yet a great many people, who talk about religion, are apt to forget that goodness by which they are nourished.

D.—More's the pity, James: we are all too apt to praise GOD 'with our lips only, and not with our lives.' But that puts me in mind that I did not see you at church on Sunday last; and in fact your attendance lately has been anything but regular.

J.—Well, I can't say that I have attended quite so regular lately as I used to do.

D.—I am sorry to say you have not; but where were you on Sunday last?

J. (Hesitating).—Why, to speak plain truth, Sir, I went with my neighbor, Ebenezer Clark (he who has lately come to Syke Top Farm), to the new Wesleyan chapel.

D.—What induced you to go there?

J.—Ebenezer wanted me to go and hear one of their crack preachers, the Rev. Mr. Holdforth, who was preaching there last Sunday.

D.—And did you think it was right to go, James?

J.—Why, you see, Sir, what made me rather inclined to go was that Mr. Holdforth was preaching about the Church Prayer Book, and I wanted to know what he would say.

D.—And what *did* he say about the Prayer Book?

J.—It was rather about the Prayers he was preaching; about their being written: *forms of prayer*, as he called them.

D.—And what objection could he make to set forms of prayer?

J.—Why, he began by saying that he liked to see people pray *from the heart*, and not from a book.

D.—But does it follow because men pray from a book, that they do not pray from the heart?

J.—No, Sir, I don't see how it could.

D.—And how does Mr. Holdforth know when a man prays from his heart, whether he prays with book or without book?

J.—I cannot tell.

D.—GOD alone sees the heart; and therefore to say that a man prays from his heart *because* he prays *without book*, or that a man does *not* pray from his heart because he prays *with book*, seems to me to be assuming to ourselves a power belonging only to the ALMIGHTY.

J.—It does seem so, certainly.

D.—Well, James, how did Mr. Holdforth prove that set forms of prayer, or prayer with book, were wrong?

J.—I cannot remember all he said; but I recollect his concluding a sentence by saying, 'show me a passage in the New Testament which distinctly says we are to use precomposed forms of prayer,' and I could not help thinking there was a deal in it.

D.—I am surprised you should; for you might as well have asked him to show you any passage where it says you are *not* to use them; for if he maintains that prayer with book, i. e., precomposed prayer was wrong, he ought surely to have proved it so. But now I think I can show you that Scripture, instead of being against us in this matter, is certainly for us

J.—I should feel much obliged, if you could.

D.—Well, then, to begin with the Jewish Church. You know that many of the Psalms were composed for the express purpose of Divine worship in that church; and for the expiation of an uncertain murder, a form of prayer was composed by the authority of GOD HIMSELF, as you may see in Deut. c. 21.

J.—O yes, Sir; but that was under the Mosaic dispensation; and, as Mr. Hold forth observed, 'old things are passed away;' we live now under the New Testament dispensation, and have therefore nothing to do with the old.

D.—Indeed: I thought St. PAUL said 'these things were for our example,' and 'are written for our admonition.' But let us come then to the times of the New Testament. It cannot be denied that our LORD and His Apostles constantly attended the temple of the Jews and synagogues; and consequently joined in the prayers there, which we know were precomposed. If they had not done so, we may be sure their enemies, the Pharisees and Scribes, would soon have reproached them for being despisers of the temple-worship.

J.—That is all very true, Sir; bur then, as Mr. Holdforth again observed, they did so *as Jews*, and therefore their example could not be binding upon us Christians.

D.—Why, I thought St. PETER had said that 'CHRIST had left us an example that we should follow his steps;' and if our blessed LORD and His Apostles thought it *right* to join in *set forms* of prayer, how can it be wrong for us, 'for GOD is the same yesterday, to-day, and forever?'

J.—That certainly seems reasonable.

D.—But let us continue. You know our SAVIOUR gave us a set form of prayer, called 'The LORD's Prayer?'

J.—Yes, Sir; but then, being GOD as well as Man, He could give prayers in a moment, when and as He liked.

D.—Just so, James; but what if I could show you that our LORD did not compose that prayer, but made it out of one already precomposed, would it not go a great way in proving that our LORD did not consider *prayer with book* wrong, although Mr. Holdforth and his party do?

J.—It would indeed, Sir; and I should very much like to see it.

D.—Well, I will call upon you shortly and bring a copy of it with me; for I find that my time is nearly gone that I promised to be at Matty's. So good-day, James, and think about what I have said.

J.—I will, Sir; and thank you for the trouble you have taken.

CRAFT CANNOT HIDE THE TRUTH.

And be it that the vulgar are but gross,
Yet are they capable of truth, and see,
And sometimes guess, the right; and do conceive
The nature of that text that needs a gloss,
And wholly never can deluded be:
All may a few, few cannot all, deceive.

And these strange disproportions in the train
And course of things do evermore proceed
From the ill-set disposition of their minds;
Who in their actions cannot but retain
The encumber'd forms which do within them breed,
And which they cannot show but in their kinds:

Whereas the ways and counsels of the light
So sort with valor and with manliness,
As that they carry things assuredly,
Undazzling of their own or others' sight;
There being a blessing that doth give success
To worthiness and unto constancy.

And though sometimes the event may fall amiss,
Yet shall it still have honor for the attempt;
When craft begins with fear and ends with shame,
And in the whole design perplexed is:
Virtue, though luckless, yet shall 'scape contempt;
And though it hath not hap, it shall have fame.

—DANIEL.

NEW PUBLICATIONS.

NOTES ON UNCLE TOM'S CABIN, by the Rev. E. J. STEARNS, A. M. 12mo., pp. 314. Lippincott, Grambo & Co., Philadelphia.

Whatever may be our opinion of the tendency and tone of Mrs. STOWE's work, *Uncle Tom's Cabin*, we are fully convinced that it is a great work; and we are brought to this conclusion, not so much by the thousands upon thousands of copies that have been sold and read, but by the dozens of opponents it has brought into the field; by the volumes upon volumes that have been written to counteract its influence, some with more and some with less merit. Upon our table at this present moment are two, newly published, of which the above is one. This, however, views it from another point and attacks it in another quarter. It is as it pretends to be a "logical answer to the allegations and inferences against slavery as an institution" contained in *Uncle Tom*; and as such we must acknowledge it superior, at least to our mind, to anything we have read, not even excepting that most excellent work, entitled *The Planter, or Thirteen Years in the South*,—which our readers will remember we some time since noticed at length,—for, unlike the rest, it tells no tale bearing a different color and tendency, but confronts its allegations with facts. We had hoped to give some extracts, but the crowded state of our book table forbids.

THE MUD CABIN, or the Character and Tendency of British Institutions. 12mo., pp. 312. D. Appleton & Co.

This is the other of the works referred to above as drawn forth by *Uncle Tom's Cabin*; and is a return compliment for the interest our friends across the water have taken in regard to our southern slavery. It contains some pretty hard hits at English society, and paints some severe pictures of the condition of the working classes there. It is well worthy of a perusal.

A SELECTION FROM THE CORRESPONDENCE OF THE LATE THOMAS CHALMERS, D.D., LL.D. 12mo., pp 504. Harper & Brothers.

The announcement of the appearance of this work from the press, is we think the highest notice we can give; for with such avidity have the public already devoured whatever of the correspondence of Dr. CHALMERS has been laid before them, that they doubtless will gladly hail the advent of this beautiful edition.

MEMOIR OF THE LIFE AND LABORS OF THE REV. ADONIRAM JUDSON, D. D., by FRANCIS WAYLAND. 12mo., 2 vols. Philips, Sampson & Co., Boston; Lewis Colby & Co., N. Y.

This biographical sketch was prepared at the request of the executive committee of the American Baptist Missionary Union, seconded by that of the widow of Dr. JUDSON. Coming from the pen of Dr. WAYLAND, it cannot be otherwise than a work of merit, and one which must prove a gratification to the friends of the deceased. The orders already received demand the issuing of an edition of 25,000 copies.

Simultaneously with the above, the same firm have put forth a work entitled "THE CONFLICT OF AGES," by EDWARD BEECHER, D. D., which we retain in hopes of soon giving it a more lengthy review than our time or space will this week allow.

MY FIRST VISIT TO EUROPE, by ANDREW DICKINSON. 12mo., pp. 214. G. P. Putnam & Co.

This little work, previously favorably noticed by us, has just gone through a fourth edition, and has sustained many improvements. We notice on its title-page, a very beautiful little engraving of the Horton Church, the scene of MILTON's early days.

THE BOOK OF NATURE, by FRIEDRICH SCHOEDLER, Ph. D. First American edition, from the second English edition, translated from the sixth German edition by HENRY MEDLOCK, F. C. S. 8mo. pp. 691. Blanchard & Lea. Philadelphia.

A most excellent and useful book, containing elementary treatises on the sciences of Physics, Astronomy, Chemistry, Mineralogy, Geology, Zoology and Physiology, and that in a very brief but clear and distinct form. It has met with great success in both Germany and England, and its simplicity and comprehensiveness must secure the same to it here. It is a most valuable *vade mecum*.

ELEMENTS OF RHETORIC, by RICHARD WHATELY, D.D. 12mo. pp. 327. Harper & Brothers.

WHATELEY's Rhetoric is by far too well known to need any comment here. Suffice it therefore to say that HARPER & Brothers have issued, in their usual excellent style, a duodecimo edition, reprinted from their octavo, making this a more convenient and desirable book for general use.

ELEMENTS OF ANATOMY AND PHYSIOLOGY OF THE HUMAN SYSTEM, by JUSTIN R. LOOMIS. 12mo. pp. 211. Lamport, Blakeman & Law.

A most excellent treatise on the subject, and admirably adapted as an elementary book for beginners in this study. It is embellished with numerous and fine illustrations.

YOUTH'S MANUAL OF GEOGRAPHY, combined with History and Astronomy, by JAMES MONTEITH. 12mo. pp. 171. A. S. Barnes & Co.

A work designed for first beginners in the study of Geography, and we should deem it very good as such. It is simple and well arranged.

THE RUM PLAGUE, a narrative for the admonition of both old and young, and rich and poor. 18mo. pp. 124. John S. Taylor.

An excellent story in the cause of temperance. The plot is in some parts improbable, but the argument is always good sound sense.

STUYVESANT, by the author of the Rollo books. 16mo. pp. 203. Harper & Brothers.

One of ABBOTT's excellent stories for children. It is the eighth of the series called Franconia Stories; and a book no parent need fear to put in a child's hand.

HEARTS AND FACES, or home life unveiled, by PAUL CREYTON. 18mo. pp. 283. Philips, Sampson & Co., Boston. Lewis Colby & Co., New York.

A collection of stories relative to home life in America. It is plainly written, without any attempt at the flowery style now so popular; but the deep and quiet pathos of several sketches will find an echo in many hearts. Rich bits of humor are scattered about in the work.

We have received—*Blackwood's Magazine* for September; *North American Review* for October; *Bibliotheca Sacra* and *American Biblical Repository* for October; and the *Evergreen* for October.

Church Review for October: contents,—Religion for the Republic, Colleges for the People, Turkey and Russia, Chronology and its Adjuncts, The Masquerade of Infidelity, Life and Character of Bishop BERKELEY, Position of the Church, etc.

COMMUNICATIONS.

B. T. O.—crowded out this week by the great pressure of news.

For The Churchman.

TRIENNIAL MEETING *of the Associate Alumni of the General Theological Seminary.*—A very interesting meeting of the Associate Alumni of the General Seminary has just been held. Preparatory arrangements had been made for the celebration of their triennial reunion by the Executive Committee of the Association, at a meeting at which the Rt. Rev. the Bishop of Maryland, President of the Association, occupied the chair. On this occasion resolutions of cordial greeting and welcome to the delegation from England to the American Church were passed, in addition to those they are receiving from the various societies of the Church, and copies of them were transmitted to his Lordship, the Rt. Rev. George Trevor Spencer, D. D., to the Venerable Archdeacon Sinclair, the Rev. Ernest Hawkins, B. D., Secretary of the S. P. G., and the Rev. Mr. Caswall, together with letters inviting them to be present at the Triennial Meeting of the Association. To their and our regret, manifold engagements made the attendance of the three former impracticable. The Society, however, were favored with the presence of the Rev. Mr. H. Caswall, Vicar of Figheldeane.

The Association met in St. Bartholomew's church on Thursday evening at 6½ o'clock. The Rev. Prof. S. R. Johnson filled the chair, and opened the meeting with prayers from the Society's formulary.

There were present the Rev. Drs. Johnson, Van Kleeck, and Walton; the Rev. Messrs. Finch, Hart, Cox, Ogilby, Ashley, S. Cooke, Eigenbrodt, Halsey, Freeman, Geer, Wright, Gregory, E. R. T. Cook, Hollingsworth, Webbe, Hoffman, Peck, Dix, Philson, Rich, and others who subsequently arrived.

It was resolved to postpone the consideration of divers matters of business to the Annual Meeting. And at 7½ o'clock, the appointed hour of service, the officiating clergymen entered the chancel, and the other Alumni their assigned seats. The Rt. Rev. the Provisional Bishop of the Diocese, with the Bishops of New Jersey and Western New York, and the Rev. Mr. Caswall, of Figheldeane, assisted on the occasion. The service was read to the Creed by the Rev. Prof. Johnson, and the Creed by the Rev. Frederick Ogilby, of Philadelphia. The chastened music of the choir added to the interest of devotion.

The sermon was preached by the Rt. Rev. George W. Doane, D. D., from the text 1 Cor. xiv. 8: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Consistently with the idea of the text, the Rt. Rev. prelate proclaimed the Church to be an aggressive Church. It is at war with evil. As early as in Eden the enmity and battle were announced: The serpent "shall bruise thy heel, and thou shalt bruise his head." Nay, there was war before in heaven, a defeat of rebel angels, and their "nine days fall" to hell. A Christian's life is contest, and his victory won by death—even the death of the cross. The cross is traced upon his forehead, when sprinkled by the wave of baptism, and he is vowed "to fight manfully under" the banner of the Crucified against sin, the world and the devil. In the bidding prayer of our Holy Communion, we are instructed to pray for CHRIST's *militant* Church. St. Timothy is also exhorted to "endure hardness as a good soldier."—But now, the cross of self-denial hangs as an ornament upon the neck of beauty, and Christianity is a better sort of worldliness. Even a Spartan mother, shaming our lack of devotion, bade her son, "Bring back this shield, or be brought back on it." Robert Morris became a bankrupt by aiding our revolutionary finances; and in the trial times succeeding 1776, patriotic mothers melted their plate for the service of their country. Where to-day are they who trench upon their capital for a holy cause, for the holiest of purposes? Did Jews consecrate three-tenths of their gains to GOD? What Christians hold the habitual rule of giving one poor tenth of their income to JESUS and His poor? Yet self-denial is the soul of our religion. And what were the gain of a world, if the immortal perish?

Then, this aggressive Church has *enemies*. Her children and soldiers are all exposed to the triple hostility of world and flesh and devil. Who can tell how oft he offendeth: O cleanse thou me from my secret faults! She has specific foes. Jewry drew the first blood of martyrdom from St. Stephen. Paul and Ignatius and Polycarp were victims of pagan cruelty; and Cranmer and Ridley and Latimer of papal despotism. Popery changes the tactics of her warfare, and employs her sappers and miners. Against her arrogant claim of universal supremacy, we have the resistless Word of GOD, the voice of primitive catholic councils, the testimony of the wise doctors and holy martyrs of the better ages.

Next foe, after Romanism, is Rationalism. It has been well characterized as *the religion of the devil*. Rome has a secret infidelity. Rationalism would break our barriers down to let in Romanism. There is the Press, too, with its false liberalism, seeking the more easily to gain its selfish ends.—We must establish Schools for true, religious education. We must use the press for holy ends, multiplying Bibles, Prayer-Books, Tracts; scattering leaves from the tree of life, on every wind, to every home.

[illegible] zation. It is manifest in her Offices—her children baptized for her ranks—her functionaries ordained for their posts—her dioceses administered with order. Yet we let the world's wisdom surpass ours, and Rome's wisdom surpass ours, though she overact her part. The first disciples were of one spirit, fraternal, not individual, and generous though poor and persecuted. Now, they are clothed in purple, and wielding millions; but what are they doing for the poor? What a living reproach are those repeated words, "The poor have the gospel preached unto them"! and, "Inasmuch as ye have done it"—a deed of charity—"unto one of the least of these my brethren, ye have done it unto me." Where are our hospitals—our dispensaries—our almoners, while the poor crawl, trembling, for the crumbs, who should receive of bounty—where our ragged schools, our colleges, our sisterhoods of mercy?

We battle not with carnal arms. *Vincit qui patitur.* We conquer by suffering, by endurance. What a picture of a Christian is Ignatius, travelling in bonds to Rome, then thrown to the lions! Around Latimer at the stake, too, a fire is kindled whose flaming light spreads over our west from Jamestown to San Francisco. Fighting against principalities and powers, let us take the whole armor of GOD. Watch—pray—be these our tactics. And for the aggression send our best and noblest out.

Addressing more especially the Alumni, the Rt. Rev. Preacher said that he was happy in being chosen to the office of the evening—not simply because always happy to minister as CHRIST's ambassador—nor solely through the happiness of sympathy—but as age looks back to by-gone scenes of younger life. He remembered the infancy of the Seminary, and the companions of his student days. The names of Eastburn, Rutledge, Carter, Clarke, and others were present to him—the time of Hobart's zeal, when the Institution, on the corner of Broadway and Cedar-street, in 1821, had but a single student. It now had 344 Alumni, with three Bishops of their number at their head. How much do we not owe to the munificence of Sherred and Lorillard, and Stuyvesant and Kohne—what blessings thus transmitted to your flocks—what honor to the chief Shepherd of our souls! Who does not remember the efforts of Bishop Hobart, and sympathize in his commendations of the great objects of this Institution, and unite in his prayer, *esto perpetua!*

To attempt even a synopsis of Bishop Doane's discourse is like exhibiting a few bones of a skeleton in order to describe a man. It is gratifying, however, to be able to announce that, at the solicitation of the Associate Alumni, it will soon appear in print. It was heard with profound interest by a large congregation. The Rt. Rev. the Provisional Bishop of the Diocese said the concluding prayers and pronounced the benediction.

After the services, the Associate Alumni re-assembled, Professor Johnson in the chair; when, on motion of the Secretary, it was unanimously

Resolved, That a Committee of three be appointed to wait upon Bishop Doane, to thank him, on behalf of this Association, for his able, satisfactory, and every way excellent discourse, and respectfully to solicit a copy for publication.

The mover of the resolution, the Chairman of the meeting, and the Rev. Mr. Cox, constitute the Committee.

It was farther unanimously

Resolved, That the thanks of this meeting be tendered to the Rev. Samuel Cooke, rector of St. Bartholomew's, for his kindness and courtesy in granting his church for the celebration, and in considerately making all the requisite provision for fulfilling the offices of the occasion.

Whereupon the Triennial Meeting adjourned.

A. BLOOMER HART, Secretary.

For The Churchman.

PARISH OF ST. BARNABAS.—It will probably be remembered that notice was last Spring given in the several Church papers of this city, that the regular services of the above parish were about to be resumed.

In accordance with that notice divine service was held in the Demilt Dispensary, corner of Twenty-third street and Second avenue, on Easter afternoon, and has been regularly continued morning and afternoon of each Lord's Day.

The object for which this parish was first organized in 1846 was, to attempt something towards the fulfilment of that blessed sign given by our LORD as evidence of the Messiah's advent, "The poor have the Gospel preached to them." That object was still kept in view during the period in which services were suspended by reason of the loss of the building by fire in which they were held, and was chiefly prominent in resuming them again in the chapel lately provided, the neighborhood in which the parish is located being in the most literal sense missionary ground.

With this brief statement I shall announce my object, which is, to ask for funds to enable me to carry on this undertaking to a successful issue.

But at this announcement you may be ready to break off and seek for perusal some more interesting article. You have nothing to give, you perchance say, and are moreover heartily tired of these incessant calls for money. Let me beg that no one will thus hastily conclude, but rather patiently read on, and wisely, and reasonably, and in the fear of GOD determine as to their duty.

That calls for the purposes of charity and benevolence are in this city very great, is true, and if this was all the knowledge we had in the premises, there would seem some reason for not pressing them. But when we look at the statistics and compare the whole amount given, with the vast and immeasurable abundance which from all nations is ever flowing into this great reservoir of wealth; when we consider how lavishly gold and silver are expended on all objects of a temporal nature, how private comfort and magnificence, and public show and luxury and folly, among us run mad, there does not appear to be any just ground to conclude that people are very much oppressed or overburdened by these charitable demands.

Of late we have heard much in regard to the want of clergy, and I wish here just so far to touch upon this subject as to say, that if means were provided to enable the clergy we now have well and properly to fulfill their office and ministry, it would be the most certain and speedy way to supply that deficiency. Let me urge this point in the instance now before us. Services, I have said, were commenced in this parish on last Easter Day, and since that time the rector has labored to sustain these with but little assistance or encouragement. No pecuniary compensation whatever has been received or is expected, and beyond this, private funds which ought to have been otherwise used, have been here expended, and now the first of November is approaching, when full *three hundred dollars* will be needed to meet necessary expenses (exclusive of salary, which is not here asked for), while one dollar has not yet been obtained. Application has been personally made to many, but very unfavorable has been the response, and quite unwilling I am to pursue any longer a course so fruitless and discouraging.

This public statement and appeal is therefore made, that if there be any willing to sustain this missionary work, thus far prosperously conducted, they may be urged to do so without delay. I have gone thus far in faith and hope, but farther I dare not go, without involving myself in responsibilities of a nature not becoming my calling, and which I am under no obligations to assume. I may mention as a further motive for giving to this object, that the room in which we hold services belongs to the Demilt Dispensary, and the rent, which is our chief expense, goes directly to the support of this Dispensary, in itself a noble charity, and in need of funds. In responding to this appeal, then, two charities are sustained.

I will close my remarks by observing that this is one case out of many, which may serve to determine before GOD and the Church the cause for the scarcity of clergymen, and to point out where the responsibility rests.

By permission, reference is made to Bishop Wainwright for commendation of this object.

Donations may be left with Stanford & Swords, 137 Broadway, or with the rector, 57 West Seventeenth-street.

J. WEAVER, Rector.

For The Churchman.

DEAR MR. EDITOR: Though neither a delegate nor an attendant at our General Convention, I am a close observer and a most interested one, at a distance, of its proceedings. May I not call your attention to the following extracts from the speech of Judge Williams of Virginia, in the hope that the same pen which so completely wilted an "Autumnal Blossom" with its biting frost, will stoop even to such small game. I think it a time when the "magnitude of the occasion" is to be considered, rather than the "smallness of the accuser." And I must sincerely regret that the General Convention should have sat tamely by while sentiments so unscriptural, so uncatholic, so sacrilegious, so irreverent, and so ungentlemanly, fell from the lips of a representative of one of the largest, though, thank GOD (while its theology remains unchanged), least influential dioceses of our communion.

Judge Williams of Virginia, said he intended to argue the case according to the canons of common sense. He was tired of reference to the ancient canons and Fathers—believing as he did, that as the world grew older it grew wiser. The resolutions aimed at impressing that there was an "inherent power"—a "divine authority" in the office of Bishops. It was a divine appointment, but not more divine than the appointment of a President. The rights and appointments of laymen were just as divine as were those of presbyters and Bishops.

It seems to me time for all true Churchmen to proclaim fearlessly the truth of the Church not only *catholic* but *apostolic*, and to inscribe among the legends which encircle the conquering sign upon her "Banner of the Cross"—

"Id verius quod prius
Id prius, quod ab initio."

PALÆOPHILUS.

To the Editor of The Churchman:

DEAR SIR: In answer to the enquiries of "A Stranger" in your last, please inform him that the accommodations he desires may be obtained in St. Paul's church, Carrol street, South Brooklyn, on the most moderate terms: Single sittings being *let*, as well as free seats provided, for those who desire them, and a welcome to all from the mother Church who incline to enter the communion of our own.

ECCLESIA.

For The Churchman.

MR. EDITOR: It was my privilege on Tuesday evening last to attend a meeting of the class of 1839 in the long-room of the Seminary, which was the occasion of reviving many pleasant recollections.

I send you a brief account of it in the belief that similar reunions from time to time would greatly tend to strengthen the attachment of the graduates to each other, and to the noble institution which we can never regard with other feelings than those of gratitude and affection. I believe that this is the first class meeting that has been held within the Seminary walls, but if we may judge from the expressions of those present it will not be the last.

As the arrangements were somewhat hurried, due notice was not given to the more distant members, and only seven out of a class of seventeen were able to be present; an invitation however was extended to other graduates, and especially to those who were with us in the Seminary, and about fifty, including some of the under graduates of the institution, partook of a simple lunch prepared and spread in the long-room, which in former days served the double purpose of a chapel and recitation room.

The old matriculation book was kindly furnished us by Prof. Johnson, who was present and took part in the exercises, and an hour or two was spent in the interchange of kindly recollections, and in the recital of our varied fortunes since we left the shelter of the seminary walls.

There was much in the recital to awaken varied feelings—tender memories of the dead, of whom we could unite in saying that no three could have been found more fitted for their summons hence—and grateful thoughts of the mercy which had spared so many of us, and had cast our lot in pleasant places. A few letters were received from absent members, which with the information furnished by others, enabled us to gain just that knowledge of each other which we needed, and I am certain that in parting—and the hour of parting came too soon—it was with the feeling that we had learned a lesson which we could have learned in no other way—a lesson in the great school of experience which would make us better christians and better servants of our common LORD. The members of the class present were the Rev. Messrs. Clapp, Haskins, Pitkin, Stubbs, and Tuttle, and the Rev. Dr. Vinton. The Rev. Dr. Newton came too late for the regular meeting, but united in a more informal gathering at the Rectory of St. Luke's, to which we were invited by the Rev. Mr. Tuttle.

For The Churchman.

THE AGENT of the Sunday School Union begs leave to offer to the Editor of *The Churchman* the following copy of a letter received by him this day from a clergyman well-beloved in the Church, and known by similar acts to many poor within her borders, omitting only the names contained in the letter:

"MY DEAR SIR: Can you not make some appeal to persuade liberal members of our Church to send funds to enable you to send back a number of Ten Dollar Sunday School Libraries by the hands of Western Missionaries now in the city? Forty sets ready for such distribution—how many hearts would they gladden! At all events, please send one set to my house for the Rev. ——— ——— of ———, and charge the same to my account."

Very respectfully,

DANIEL DANA, Jr.,
Agent Gen. P. Ep. S. S. Union.

Depository, 20 John street,
New York, Oct. 13, 1853.

THE MISSIONARY MEETING.

We made a short account, last week, of the grand missionary meeting held in the church of the Ascension, on Friday evening the 7th, for the purpose of giving a formal public reception to the Delegates from the Venerable Society for the Propagation of the Gospel. We had at the time a strong desire to present, in full or in part, the addresses then delivered; but we had access to no report of them on which we felt that we could rely. The speeches were indeed most interesting, as was amply testified by the long and silent listening of the crowded audience. The matter spoken, even if the occasion had been one of far less importance, was well worthy of being put in print and read by all the children of the Church. And even if the matter had been far less worthy in itself than it was, it could not but be highly interesting from the occasion, which, to our mind, was one of the noblest we have ever witnessed; it being a sort of solemn betrothal and plighting of hearts between the American Church and that glorious old Society,—a Society that has done more towards spreading the pure faith of the Gospel, and along with it the divinely-appointed keeper and witness of it, than all other societies of modern times put together.

Through the kindness of other persons we are enabled to do this week what we could not do last. Of the address of his Rt. Rev. Lordship the late Bishop of Madras, we give but a part, as the whole of it would be too lengthy for our space. For this, as also for the address of Archdeacon Sinclair, we are indebted to the *Church Journal*; for the other, we are beholden to the Rev. Speaker himself. Probably there is no man living whose mind and heart are more bound up with the noble Society he represents, than Mr. Hawkins. His position as Secretary of the Society has often drawn our attention to the character and aptitudes of his mind. He never, apparently, has any wind to spare. An earnest simplicity and straightforwardness uniformly marks his words; and he never seems otherwise than wholly intent on the question, What is to be done, and how are we to do it? It need scarcely be said, that the words of such a man, if having little of imaginative and of sentimental attraction, have a degree of practical interest which more than makes up for any want of those, and without which those would be but a waste of time. We much regret our inability to furnish the address of the Bishop of Fredericton; but the report given in the secular papers was too meagre to deserve reprinting; while the address was so entirely unpremeditated, that the Rt. Rev. Speaker was totally unable to reproduce it.

We are already overdrawing our preface; and, though the theme be one upon which we could say much, we will no longer keep our readers from matter so much more interesting to them, and so much more worthy of their interest. The opening of Bishop Spencer's address was as follows:

Right Rev. Father in God, Reverend and Dear Brethren of the Clergy, and Dear Brethren of the Laity: I stand before you this evening in the honorable, yet highly responsible, situation of one of a deputation which has been sent to you from the parent country and from the parent Church, to testify that deep respect and that high reverence which we feel for the Protestant Episcopal Church in America. We have been commissioned by the Venerable Society for the Propagation of the Gospel in Foreign Parts, to assure our dear brethren, our fellow Christians and fellow Churchmen in America, of our love, our confidence and our prayers; and gladly and thankfully have we accepted this commission, because, although we feel that it might well have been committed to far worthier hands, yet, at the same time, we do feel that we could not be invested with a more honorable office than to bring to you, from England, Christian greetings. In the name, then, of that truly Venerable Society, we stand before you, the Protestant Episcopal Church of America. We have come hither to speak to you of those things which concern our common and our immortal interests, and surely this will be a day much to be remembered by you, brethren, as it was a day very much to be remembered by us, when the deputation reached our shores from America. Three things have been especially committed to our charge by the Society in whose name we stand before you, upon which I propose to address you, and GOD grant that now, as wherever I raise my voice, I may speak the words of truth and soberness. I hold in my hand a copy of the commission, the original of which I had the honor of placing yesterday in your hands, under which we, as a deputation from the Society for the Propagation of the Gospel, are charged to express their feelings towards the American Church under three heads; and the first is, to show the Society's appreciation of the readiness and alacrity with which the Bishops of the American Church, who assembled upon the occasion referred to—I mean, of course, the occasion of the Society's jubilee—sent a deputation of Bishops and Clergy to take part in the concluding service of the Society's jubilee. Yes, sir, the Protestant Episcopal Church of America sent well chosen deputies to England. You sent to us the noble-hearted Bishop of Michigan; you sent to us his equally energetic and faithful colleague, the Bishop of Western New York; you sent to us as a representative of the presbyters of this country, one who was then a presbyter in this diocese, but who has since been most worthily elevated to the station of its Provisional Bishop. I say, sir, and I dare not stand here to use the words of worldly compliment and worldly flattery, but I speak from my heart when I say—that we felt you had sent us worthy representatives of the Protestant Episcopal Church of America. We were indeed most thankful to welcome them among us. We did to them, I hope, what we could, to show them that they were welcome, and I can say from my heart that you have done in return all that you could, to show us that we are welcome. It was the beginning of an interchange of mutual affection, honest-hearted confidence and brotherly love, which I am convinced will last to the end of time. In the Society's name, then, we thank the Protestant Episcopal Church of America for having sent its deputies—aye, and such deputies—to join in that glorious service which concluded the celebration of the Society's 150th Commemoration. It was indeed a great and glorious day, when Bishops from all parts of the world; Bishops of our own country and our dear sister country of America; Bishops from Africa, from India, and from almost every part of the civilized, and Christian, and heathen world, gathered around the same altar, offering to GOD the same prayers, in the same glorious language of our own Liturgy. And I say, sir, I rejoice in being able to say *our* own Liturgy, for thanks be to GOD, we have the same Liturgy. And why? Because we have the same faith, because we have the same sacraments, because we have the same Church, and because we have the same LORD. It was a great and blessed day for England, when we welcomed these highly distinguished prelates, and the other representatives of your Church, within our ancient minster of Westminster. That which took place on the 5th of this month, put me very much in mind of that blessed day; when I found myself standing in your own beautiful Church of Trinity, and when I then looked around me, I found that in America there were more Bishops collected together even than upon that great and glorious day in Westminster Abbey; and then I felt that here, as there, instead of being a stranger, I was intimately, and from the bottom of my heart, at home among you. I did then thank GOD, and I said to myself, this is a second day of Westminster Abbey, a day even more glorious than its original.

The Rt. Rev. the Bishop of Virginia next introduced the Ven. Archdeacon Sinclair, whose speech is reported as follows:

I have a difficulty in adequately expressing the deep emotions which I feel on the present occasion. I rejoice at the fulfilment of my long cherished wish to visit your highly favored country—not merely to admire the wonders of nature which surround you, but to see your Bishops, and to become acquainted with yourselves, with your nation and Church—a nation great and free, and allied to the British people in language, in laws, in literature, and in science—a Church identified in faith, in polity, in worship, with the Church of England; but I have a higher sense of satisfaction in the sacred mission entrusted to me. My colleagues and I rejoice to be the representatives of the oldest missionary institution in the world, which for 150 years has labored in transmitting and propagating the Church of truth—which is endeared to all of us by the remembrance of its past services, and which in more recent times, redoubling its exertions, has been blessed by Providence with such a measure of success in every quarter of the globe as to enable every pious heart to rejoice, for "GOD is with us of a truth." I have further a sense of satisfaction in the character of the venerable body to which we are accredited. I regard your missionary board with deepest reverence as doubly accredited in the ranks of the Church we serve. Through the greatest disasters it has advanced successfully, and through the most disheartening difficulties. Your Church and ours are the best hopes of christendom. No country upon earth has brighter prospects before them than yours, and in your country no Christian community has a greater amount of respectability, intelligence, and, I may even add, worldly wealth and influence, than the Protestant Episcopal Church of the United States. The immediate object of our embassy is to draw closer together, if possible, the ties of affection and brotherhood which unite your Board and our Society, and consequently which unite the two Churches to which we severally belong, and there never was a time when the union of all right minded Christians was more imperatively called for, never were the enemies of our Zion more virulent or more audacious. Some have exploded christianity entirely in consequence of the modern discoveries in physics and geology—others incline to favor rationalism, and though they have not exploded the faith in CHRIST, have sacreligiously changed it from what it is to what they imagine it ought to be.

On the other hand, the Church of Rome is putting forward her arrogant pretensions to supremacy and infallibility with greater confidence than ever. The fond imagination that the progress of modern science would be the ruin of the papacy, has proved fallacious on all ill-regulated minds; and, unhappily, notwithstanding the progress of civilization, such minds are not unfrequent—I say it is lamentable to find the frequent transitions from superstition to infidelity, and from infidelity to superstition. Under these circumstances, it is of unspeakable importance to show that there is a Protestant Episcopal Church, with branches in every quarter of the globe, which, while it retains its primitive truth and apostolic order, will not give place to rationalism or popery—no not for an hour, that the truth of GOD may remain among us. I have to thank you, and I do it from my heart, for the cordial reception which I have experienced ever since I landed on your shores. I rejoice to say that we have been received cordially and freely, and with the right hand of fellowship, by all the numerous Bishops now assembled in this city, and by the other members of the Convention, lay and clerical, to whom I had the privilege of being presented. With regard to our mission, I desire to express the earnest hope that for the future our two nations may vie with each other in their efforts for the advancement of Christian truth—that we may vie with one another in our prayers, and in the glorious enterprise of civilizing and evangelizing the world.

The Rev. Ernest Hawkins, B. D., Secretary of the Society for the Propagation of the Gospel, was then introduced to the Board, and spoke to the following effect:

"RIGHT REV. SIR: It is, as you are aware, often the custom on occasions like the present, for a deputation to speak by its chief; but it might wear the appearance of disrespect or ingratitude, were I not personally to express my acknowledgments for the honor which has been conferred upon me by the Board of Missions. A few years ago I was irresistibly impelled to undertake a voyage across the Atlantic, by my desire to witness the practical working of the Church in a new country; and although I did not seek or solicit the present mission, the kindness which I had experienced on my former visit, led me gladly to accept it. I am perfectly aware that I was not selected for this honorable duty in consideration of talents, or weight of character, or high station in the Church, but simply because as secretary of a society, whose services have been so warmly acknowledged in this country, I seemed to form a connecting link between the two great sections of the Reformed Church. I may well therefore be expected to make some brief reference to the early history of the Society's operations in America.

"At the commencement of the last century there were, it is said, but four ordained ministers in the whole of these eastern States, whereas this very morning a long and able discussion has been held in the General Convention on the expediency of admitting into union a new Diocese on the very shores of the Pacific, in which there are already six or eight clergymen. The delay which occurred in fully organizing the Church by the consecration of Bishops for its oversight, was much to be deplored, but the delay was not chargeable to the Society.

"Again and again had the Society presented appeals and memorials to the Crown upon the subject; and some of the most eminent of the English Prelates, among the foremost Archbishop Secker, had exerted themselves warmly to obtain the Episcopate for America; but the jealousy or indifference of such ministers as Walpole defeated their best efforts. The want of Bishops was very generally felt and acknowledged, and where there were missionaries like Talbot, and Clement Hall, and Samuel Johnson, it cannot be alleged that the materials were wanted.

"By what means the Episcopate was ultimately established in these United States, is a question on which it is now superfluous to dwell, but the event itself is to be remembered with devout thankfulness. At the conclusion of the war of independence, the Episcopal Church was all-but crushed out of existence. There were probably at that time not a hundred clergymen in the whole country—but how much has been accomplished since! You have now 30 Dioceses represented in your Ecclesiastical Parliament, and about 1700 clergymen.

"Such was the progress which had been made in less than four-score years, but now carry on your view for 80 years more. It was well to contemplate and in a manner to realize the future. These States would—if the present ratio of increase should continue—number a population of 200,000,000. What a wonderful and appalling thought, and how inconceivably great must be the influence exercised by such a population on the whole family of man.

"England too is spreading itself wonderfully in her vast colonies, and—thank GOD—the Church is expanding at an equal rate. In the new colonies and Dioceses of Melbourne and Adelaide, where an immense population has sprung up within a very few years, the number of the clergy has, within the last six years, that is, since their organization as Dioceses, increased seven and eight fold. In South Africa within the same period the number of the clergy has been raised from thirteen to upwards of fifty by the untiring energy and devotion of a most active and energetic Bishop. New Zealand is the centre of a most promising missionary enterprise among the islands of the Pacific.

"With good reason might the American and English Churches provoke each to a rivalry in good works. They were the Churches (it was no flattery to say) of the most enterprising and most expansive nations of the earth. The moral and religious destinies of large portions of the world seemed committed to their keeping; and the abundant talents committed to them might surely be regarded as an intimation of Providence, that they were to be employed for the furtherance of Gospel truth throughout the world.

"The mission on which I and my colleagues are sent has, as one of its principal objects, the closer union in feeling and action of the two Churches. We have already met a Committee of your own Board in conference on missionary matters, and we are resolved to show that our mission has a real meaning. No inconsiderable good, indeed, is effected by the interchange of courtesy, and the opportunities of friendly intercourse. But we have a further and a higher object—to exhibit the two Churches in close alliance, and, strictly speaking, fellow laborers in the Propagation of the Gospel. On their hearty and frank co-operation may depend in a great measure the evangelization of the world. What America is doing for her great western States, England is attempting to do for her colonies and dependencies, and I warn you, American Churchmen, not to be outstripped in the race by England. We have already six and twenty Colonial Sees, and two more are about to be immediately erected in South Africa, one of them for the new colony of *Natal*. Besides, we intend to subdivide our larger Dioceses, and not to rest satisfied till the Church is perfectly organized, and so in a condition to perpetuate itself throughout the entire extent of the British Empire.

"But I will add no more. *We* may be called the Pioneers on the road of communication between the two Churches, and I sincerely trust that now the way has once been opened, the messengers of both will be frequently passing to the borders of each other for brotherly counsel and encouragement, so that the real meaning of the word *Catholic* in our creed may be practically understood—the taunts of Romanists as to our isolation silenced—and the world convinced that though our nations are separate and independent, our Church is essentially one."

THE CHURCHMAN.

NEW YORK, OCTOBER 22, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

EPISCOPAL PREROGATIVES.

Several of our contemporaries, we regret to see, have fallen somewhat at loggerheads touching the source, nature, and scope of Episcopal prerogatives. The immediate occasion of this controversy was taken, somehow, from the action of the late Court of Bishops at Camden. It is not our purpose to become a party in the controversy, and we hope we shall not be found to have approached the subject in a controversial spirit. Our desire is merely to take advantage of the occasion thus presented, so far as it may be made to contribute towards a better understanding of the question at issue.

We have to confess, however, that we do not quite perceive and appreciate the alleged necessity of predicating the action of the late Episcopal Court on what are called the *inherent* rights, powers, or prerogatives of Bishops. To us, the principle of inherency seems to have no practical bearing on the question. Unquestionably, there are divers relations and respects, though rather theoretical than otherwise, wherein it is a very important question, whether the powers of Bishops be inherent or derived; whether the source and principle, or the creature and consequence, of positive legislative enactment. So, theoretically considered, it is a question of great moment, whether there be any, and what are the natural rights of men. Notwithstanding, —to bring the matter right home, and not to leave it as a thing that is neither here nor there, —it seems tolerably clear, that, practically, all our duties and interests proceed, not upon any theory of our rights as men, but upon the fact of our rights as Americans, or as citizens of this particular State. These are a matter of positive special agreement and compact, and as such are ascertainable, and so fall within the scope of practical adjudication; those are a mere matter of abstract speculation, such as can serve to little purpose save for wrangling and controversy. The difference is much the same as that between logical principles and practical rules; as, for example, in the English Constitution it is a logical principle that "the King can do no wrong," and that "the King never dies;" which, as a logical principle, may be very sound and good; but, should the King undertake to make it a rule of practice, it may well be questioned whether he would live very long, or whether, living, he would ever do anything right.

Now, so far as regards the matter in hand, the only question of much practical concernment and value seems to be not what are the powers and prerogatives of Bishops, abstractedly considered, but what are the powers and prerogatives of Bishops, *here and now*, that is, in the particular order and settlement of this Church, or this Branch of the Church. For suppose it be granted that the contents of the Episcopate be original and inherent; that they be derived immediately from, and grounded directly upon, the Divine appointment; and so involve the whole government and discipline of the Church, save as limited or modified by positive law; still we do not see how this can be pertinently urged in a case where Bishops confessedly are such by the terms and provisions of a special compact and pledge; or how it can anywise make but that *our* Bishops, by the very act of taking and holding their office, bind themselves, both in law and in conscience, to exercise merely such and such prerogatives, so and so. The inherency of Episcopal powers, so far as we can perceive, can in no sort nor manner invalidate or override their special consecration vows. These, we take it, are ultimate authority in any question touching the *actual exercise* of their functions; whatsoever may be thought, or may be true, concerning the *origin* of those functions. To recur to the English Constitution,—By the principles of that stupendous fabric the King is the fountain of justice. Nevertheless, the King is just as much bound by the ruling of his courts, as his meanest subject is. Because, be the origin of kingly power what and where it may, the King of that particular nation takes and holds his crown by special positive compact; and his prerogatives, whencesoever and howsoever derived, are to be *exercised* in subjection, not merely to the dictates of his individual conscience, but to the dictates of that conscience acting under and within the bindings and ligatures of a solemn oath.

Does it follow, then, that there is, practically, nothing inherent and essential to the kingly office? By no means. The nature of that office requires, of necessity, that the King have the supreme executive control; and that, whatsoever laws may be passed, to him it belongs to administer them, and to enforce a due observance of them; otherwise, the very idea of his office is overthrown. In like manner, it is inherent and essential to the Episcopal office, that the Bishop stand as executive head in the Church. It is for the legislative power of the Church to prescribe what shall be done, and how; but to the Bishop belongs, of necessity, the prerogative of doing it, or seeing that it be done. Whatsoever, and by whomsoever established, may be the discipline and the laws of the Church whereof he is head, it is his, and cannot be other than his, to administer them, and exact obedience to them. Doubtless, the whole legislative power of the Church may be vested in the Bishop; but in such case the power is his by special positive order and arrangement, and not simply as he is a Bishop, or from the nature of the Episcopal office.

From all which it may be gathered, that we have no great liking for any such doctrine of inherency, as, assuming the Episcopate to be the source and fountain of government and discipline in the Church, would in effect arm a Bishop with power to overrule or dispense with the issues of his office, or anywise stretch his perogatives beyond the particular scope and compass of his consecration vows. It seems enough that he have such power as the law gives him. When it is understood that a strict observance of his positive stipulations is the necessary condition of his official tenure, then we may easily know where we are, and there can be no question that the rights of presbyters and the liberties of the Church are no less sacred than the perogatives of the Bishop.

Nevertheless, it is our firm belief that Episcopacy is in the fullest sense of the term a Divine institution; that its contents are supernaturally derived; and that without a Bishop there can be no such thing as a Church of CHRIST on earth. That alone, which was founded and ordered by CHRIST, may be lawfully called by His name; whatsoever has been founded and ordered by men has a right to be called by their names. And the Church, be it observed, is the LORD's House, not LUTHER's house, nor CALVIN's, nor WESLEY's. And, proceeding on the ground of our argument, which is that of positive compact, it seems clear enough, that we at least have no right to know anything as the Church, from which Episcopacy is excluded. For we have vowed ourselves to the principle, that in the Episcopate alone are concentrated all the functions of the Christian Ministry. In this they were at first rudimentally contained, from this they have since been actually developed; so that without this the Ministry has no power of self-propagation. For us, therefore, Episcopacy is among the original and constitutive laws of the Church; and so must remain, until it be competently ascertained that to the constitution of the Church a Ministry is not essential. Before leaving this point, it may be well to remark, that civil constitutions, being framed upon the teachings of nature, may upon the teachings of nature be varied and changed; and nature in such things teaches through particular circumstances, through local and national aptitudes and practicabilities. Whereas the Constitution of the Church is a matter of supernatural ordering, and therefore may not without supernatural ordering be changed. So that none but the authors of a new revelation from GOD can be the founders of a new Church, however uninspired men may get up *imitations* of the Church which Inspiration founded.

Is it asked, then, how, on our ground, we are to justify the action of the late Episcopal Court? That Court virtually claimed and exercised the power to dismiss a presentment; and yet the laws of the Church do not expressly provide for any such alternative. On what ground, then, or principle of right did the action in question proceed; unless the general treasury of inherent Episcopal prerogative were drawn upon, to supply the defect of positive judicial provision? The answer of course is, that the Bishops were there acting not merely or mainly as Bishops, but as a Court of ultimate final jurisdiction: the power in question belonged to them in the capacity of judges, not in that of Bishops: the entertaining a motion to dismiss resulted from prerogatives inhering, not in their Episcopal, but in their judicial office and character. And something analogous to this is well-known to be within the competency of civil courts. Unless we be greatly mistaken, they can at any stage of a trial rule out the hearing, on the ground that one or other of the parties has got no case. And indeed some such power seems necessary as a matter of self-defense: otherwise, they might be indefinitely pestered and devoured with questions having only one side, and in which there were really nothing to adjudicate. Nor is this a trifling consideration. For the late Court at Camden, had the trial gone on, could not be reasonably expected to have got through with it in less than two months; and there were little risk in setting down five months as the term of their session. In short, it is easy to conceive cases where the power of dismissal would be necessary to the doing of justice, as well as to the protection of the Court. So that the very end and reason of all judicial proceedings may well be thought to require that there be some such check to the bringing of cases. Doubtless the legislative power is competent to restrain or to take away this prerogative of dismissal; yet we cannot but think that on the general powers and principles of the judicial office the late Court of Bishops were right in interpreting the imperative force of the canon as having reference to the manner, and not to the fact, of proceeding to trial. Nor does there appear any cause to doubt that the Church will acquiesce both in that particular ruling, and in the principle upon which it was based. On the whole, then, there seems no necessity of resorting to or assuming the inherency of certain powers in the Episcopal office, in order to justify the action of the late Court; while, at the same time, and for a like reason, the question, whether and how far such a supreme judicial body may be from its nature clothed with "equity powers," is one which, it seems to us, need not, in reference to the present case, be discussed.

FAREWELL DISCOURSE.—Seldom are we permitted to enjoy so high and refreshing a gratification, as the opportune service afforded on Sunday evening last at St. Paul's church in this city. The Church and community are indebted, and will own the debt, to the thoughtful consideration which suggested the preaching of such a sermon, and the good taste, the expansive sentiment, the discriminating powers of observation, and the profound philosophy which charmed the auditors in the production itself. And such an auditory!—A crowded church, mostly men, among the most intelligent and influential, and from all parts of the United States. Never have we seen such attention—never flagging, to the very close,—and such interest and deep feeling as glowed in the countenances of the hearers.

The service known as the *Third Service* was conducted by the Rev. Dr. Van Ingen of Western New York, and the Rev. W. E. Eigenbrodt of this city;—and it is worth while here to say, that the style of music, in the chants and in the metre Psalms, was (as has been true in every instance in Trinity parish since we have been here) eminently pure, simple, and devotional,—inviting and encouraging all to join their voices in this capital part of our worship. Bishop Wainwright was present and presided over the arrangements; Bishop Spencer, and Bishop Medley of Fredericton, New Brunswick, Bishops Doane, DeLancey, Chase, and Green, were in the chancel, while in the congregation were seen Bishop Eastburn, and several other of our own Bench besides.

The text was Ps. 105: 1—O give thanks unto the LORD, &c. The preacher,—the Ven. Archdeacon Sinclair, of the English Deputation to the Board of Missions,—sketched briefly the history of the Israelites referred to in the text. All nations owe the same debt, he said, to the same Providence. He should seek to glance at the history of this country, and in a proper spirit—not obtruding opinions or censures, but in the spirit of affectionate admiration; and to tell us how what is opened to us strikes a stranger.

He had come among us gratefully to bear acknowledgments from the other side, for the sending last year to them, of an honorable embassy. And he would speak of our advantages—1. Physical; 2, Social; 3, Spiritual.

We cannot follow him from memory or our brief notes, in his profound, genial, and eloquent expansion of these heads of discourse.

The advantage of *room*, offered for ages to come on our wide and rich heritage, we, here, could not appreciate:—exhaustless stores of fuel—a soil almost everywhere exceedingly fertile—avenues of communication by rivers and roads and instantaneous intelligence—natural scenery unsurpassed for beauty and magnificence any where in the known world—these were among our physical advantages.

We dare not attempt to give even a sketch of the Ven. Preacher's discussion of the topics of social and spiritual advantages: the social presenting a union, *never before realized*, of security from foreign aggression with personal and civil freedom; the spiritual combining the highest blessings and privileges with responsibilities incalculably great and opening to us, if rightly appreciated and discharged, a future to be contemplated with emotions of the most elevating hope.

But we wait to see this discourse in print: to see it scattered over our land, and hailed and studied by readers in and out of our Church, as a new bond of peace, unity, and concord, between old England and America; and suggestive at once of glowing sentiments of patriotism, and of the largest and most ennobling admiration and love of other nations as free as we, and perhaps more Christian than ourselves.

It gives us sincere pleasure to be able to call the attention of the Rt. Rev. Fathers and brethren at present in the city, to the very capital opportunities now offered of making most valuable additions to their libraries at a cost less than has ever before been the case. The Messrs. Appletons (200 Broadway), beside their choice collection of the best theological and classical works, have just imported some volumes which we venture to term *specialities* in their way, and which, by the arrangement of Messrs. Appletons, can be sold at a very material reduction on the English prices. The titles of the volumes to which we now refer, are—

THE NEW CRATYLUS, or Contributions towards a more accurate knowledge of the Greek Language. By JOHN WILLIAM DONALDSON, D.D. Second Edition. Revised and considerably enlarged. 8vo. pp. 696.

VARRONIANUS: a Critical and Historical Introduction to the Ethnography of Ancient Italy, and to the Philological study of the Latin Language. By JOHN WILLIAM DONALDSON, D.D. Second Edition. Revised and considerably enlarged. 8vo. pp. 476.

GALLUS, or Roman Scenes of the Time of AUGUSTUS; with Notes and Excursuses, illustrative of the Manners and Customs of the Romans. By Professor W. A. BECKER. New Revised Edition. 12mo. pp. 535.

CHARICLES: a Tale illustrative of Private Life among the Ancient Greeks; with Notes and Excursuses. By Prof. W. A. BECKER. 12mo. (uniform with the Gallus.)

To the classical scholar it is necessary only to name these very valuable works; works, too, which every theologian would do well to study, not only to enlarge his acquaintance with *linguistics*, as a science, but also, and more particularly, to furnish himself with additional helps to the elucidation, defense, and confirmation of the truths of Holy Scripture. Even though it may seem presumptuous in us to say so, to men who are in the high positions of our Fathers in GOD, and our teachers and rulers in the Church, we venture to put on record the clear and certain conviction which we entertain, that days of unusual trial are drawing on, and that nothing short of the most thorough and most enlarged course of theological education will enable the clergy to be well-furnished for the contest. The clergy must be *students* all their life long, and more especially in all those multiplied ways which modern science and research into language, history, archæology, physics, &c., have opened alike to the infidel and the Christian during the last half century. We ask the attention of the brethren to the volumes named above.

MEMOIR OF DR. CROSWELL.—The Messrs. Appletons of this city have just issued their Memoir of the Rev. WILLIAM CROSWELL, D.D., promised some weeks since. The Book is got up in excellent style, and makes a handsome octavo of 528 pages. It is enriched with an admirable portrait of the subject, engraved in steel by Mr. J. W. Watts. Those who knew Dr. Croswell will need nothing more than this simple announcement, to draw them to the book.

THE CHURCH AT HOME.

THE GENERAL CONVENTION.—The business of the General Convention is well nigh despatched, and its sessions are drawing to a close. The industry and good temper that have marked its proceedings have proved the business capacity and Christian courtesy of its members. Questions of great difficulty and importance have been canvassed with much caution and adjusted by its best wisdom; and from its prudent legislation on many of these points, much good for the Church has already been wrought. We resume the report of its proceedings since our last issue.

On Wednesday morning Judge CHAMBERS of Maryland, presented a petition from OLIVER S. PRESCOTT of Boston, complaining of an unjust ecclesiastical sentence. A similar paper had been presented to the House of Bishops, so that for the present it was not required that the House should take any action upon it. After much debate upon the propriety of securing what seemed like an appeal from the ecclesiastical discipline of a Bishop, the reading of the paper was called for. This was opposed and created some discussion. The question on reading was taken, and the ayes and nays called for. The motion was lost by 57 nays to 54 ayes. A motion of the Rev. Dr. MEAD not to receive was then put and carried.

The Rev. Dr. VINTON of New-York, offered a further amendment to his proposed canon on "A minister renouncing or abandoning the Church," &c., which was referred to Committee on Canons.

On motion, the order of the day on the "Report of Committee on the Standard Bible," was laid on the table, that the consideration of the business unfinished at the hour of adjournment yesterday might be resumed.

The Rev. Dr. MASON of North Carolina rose to address the House, in reply to the objections raised by the Hon. MURRAY HOFFMAN, against the action of the Diocese of North Carolina, with regard to accepting the resignation of Bishop IVES, and subsequent election of a Bishop.

This important subject was discussed at great length and with much display of learning and ability by the Rev. Mr. CRAIK of Kentucky, Judge WILLIAMS of Virginia, Judge RUFFIN of North Carolina, HUGH D. EVANS Esq. of Maryland, and occupied the attention of the House until the hour of adjournment. Upon motion of the Rev. Dr. VINTON the hour of meeting of the Convention was altered from 9 to 10 o'clock.

The Rev. Dr. HANCKEL offered the following as a substitute to the proposed canons and resolutions on the "Abandonment of a Diocese," &c.

Whereas, Dr. LEVI SILLIMAN IVES, late Bishop of North Carolina, has apostatized to the Church of Rome, and abandoned that Diocese, and that Diocese has thereby become vacant: and Whereas, The Convention of that Diocese, in consequence of such abandonment, has elected the Rev. T. ATKINSON, D. D. to supply that vacancy; therefore,

Resolved, That this House proceed to confirm that election, by signing the testimonials required by Canon III of 1832.

The Rev. Dr. BROOKE rose to a point of order, and the Rev. Dr. HANCKEL withdrew his resolutions.

The Rev. Dr. POTTER said he would, to give direction to the tone of the House, read a resolution which he proposed to bring before the House.

Resolved, That it is highly fit and proper that the vacancy in the Diocese of North Carolina should be recognized formally by a declaration of the House of Bishops, in order that the House may proceed to sign the credentials of the Rev. T. ATKINSON.

Judge CHAMBERS argued at some length in favor of the Canon proposed by the House of Bishops, and reported on by the Committee, and asked of the members who did not consider that Canon necessary, that they would yet vote for its adoption, to remove any difficulty that might exist in the House of Bishops in confirming the election of the Rev. Dr. ATKINSON.

The Rev. Dr. HANCKEL offered resolutions similar to those he had withdrawn, modified so as to meet the House of Bishops.

The hour for adjournment having arrived the House adjourned to 10 o'clock, Thursday.

The business of Thursday opened with a report of the Special Committee on the admission of new Dioceses, through their chairman, the Rev. Mr. COXE, in favor of placing California and Oregon under the supervision of Missionary Bishops. The following resolutions were appended:

Resolved, That the House of Bishops be respectfully requested to nominate a suitable person to this House, to be elected Missionary Bishop to California.

Resolved, That the House of Bishops be respectfully requested to nominate to this House a suitable person to be elected a Missionary Bishop to Oregon.

Judge RYALL moved to lay the report on the table. Lost.

The report and resolutions were adopted.

The Committee on Canons, to whom was referred the subject as to what number of parishes and resident presbyters would be necessary to form a diocese entitled to admission into union with this Convention, reported a Canon in substance as follows for the consideration of the House:

To entitle any portion of these United States, or any Territory thereof, to form a diocese which shall be entitled to admission into union with the General Convention, there must be at least six resident and regularly officiating presbyters, and six regularly organized parishes.

The Committee on Canons, instructed to inquire into the expediency of amending Article VI of the Constitution, reported in favor of substituting for Article VI the following:

The mode of trying bishops and other clergymen shall be provided by the General Convention. None but a Bishop shall pronounce sentence of admonition, suspension, or degradation from the Ministry on any Clergyman, whether Bishop, Presbyter, or Deacon.

The Canon sent down by the House of Bishops, and reported on by the Committee, with subsequent resolutions and amendments, on the subject of "abandoning a diocese," &c., came up as the order of the day.

The Hon. MURRAY HOFFMAN said that he had determined to withdraw the resolutions offered by him as a substitute for the proposed Canon. He explained as his reason for doing so, that the principles set forth in these resolutions were embraced in the Canon. He was, therefore, prepared to support the Canon sent down by the House of Bishops.

On motion, the Hon. Mr. HOFFMAN was permitted to withdraw his resolution.

The Rev. Mr. HANCKEL, withdrew the resolution offered by him yesterday.

Mr. DUNCAN in a lengthy address presented the following resolution as a substitute for those appended to the minority report offered by him on Monday:

Resolved, That the fact of the letter of resignation of L. S. IVES, D. D., of the Diocese of North Carolina, having been erroneously addressed to the Convention of said Diocese, and not to the House of Bishops, according to the requirements of the canon on the subject of resignation, was an error of form only, and does not affect the substance of said letter, and that in the opinion of this House, the same may be transmitted to the House of Bishops; and that they may act upon it as a resignation. That in the opinion of this House, the Diocese of North Carolina, having proceeded to the election of THOMAS ATKINSON, D.D., as Bishop of said Diocese, before the resignation of L. S. IVES had been accepted by the House of Bishops, was such an irregularity as may be cured by the resignation being accepted, and the subsequent consent of the House, by the requisite signing of the testimonial, and the consecration of the said Dr. ATKINSON by the House of Bishops.

Judge CHAMBERS, on the part of the Committee to whom was referred the Canon sent down by the House of Bishops, asked leave to withdraw the amendment added by the Committee, and to submit the Canon in its original shape. Leave was granted and the amendment withdrawn. The discussion of the Canon itself was then resumed by Judge CONYNGHAM, who objected only to the retrospective action given to it by the words "has abandoned her communion," the legality of which might be a matter of doubt. The Rev. Dr. BROOKE followed with an emphatic declaration of his views respecting the power of Bishops in council and elsewhere, rather more candid than relevant to the question in hand. The Rev. Mr. TRAPIER offered an amendment to the Canon, providing that the sentence, in the case of the presiding Bishop being the one proceeded against, be pronounced by the Bishop next in seniority. The amendment was accepted. The Rev. Dr. VINTON of New-York next addressed the House upon some serious difficulties suggested by the proposed Canon, and having stated these with much clearness and force, read the canon as amended by himself so as to avoid these difficulties; and while it removed from the Canon the appearance of special legislation, left it no less effective upon the case of North Carolina. The canon as amended was read—and the motion to substitute, being taken, was lost. The Canon as proposed by the House of Bishops, and reported on, was then adopted.

Judge CHAMBERS next offered a resolution for the appointment of a Committee of Conference with a like Committee from the House of Bishops, for the nomination of a Board of Missions. It was made the order of the day for Friday at 11 o'clock.

Mr. EVANS gave notice that he intended to bring before the House a new canon, providing for the emergency when a Bishop is absent from his Diocese.

The Rev. Dr. GREGORY moved the following as an amendment to Canon VI of 1847, to come in after Section 4; which was referred to Committee on Canons:

Any person ordained to the priesthood under the foregoing section, shall not be consecrated to the office of a Bishop, without having first furnished satisfactory evidence of full qualifications in regard to those branches of learning which were dispensed with by this Canon.

A communication was received from the House of Bishops, expressing their concurrence in the amendment (trifling,) made to the Canon on "abandonment of a Diocese," etc.

The House then adjourned.

After the reading of the minutes on Friday morning, a message was received from the House of Bishops, announcing that, the Rt. Rev. Bishop WAINWRIGHT having resigned the office of Secretary, the House had elected the Rev. Dr. BALCH of Pennsylvania to that office, who had appointed the Rev. J. H. HOBART Assistant Secretary.

The Rev. Mr. COXE, from the Committee on appointment of a Board of Missions, nominated the following, and recommended that they be declared elected *viva voce:* The Rev. Dr. POTTER of New York, the Rev. Dr. MASON of North Carolina, the Rev. Dr. WALKER of South Carolina, the Hon. E. A. NEWTON of Massachusetts, the Hon. LUTHER BRADISH of New York.

The motion was carried unanimously, and the above-named declared elected.

The report of the Committee on "Standard Bible" came up as the order of the day, but in consequence of the absence of the Chairman, (the Rev. Dr. MASON,) was postponed to 1 P. M.

The Rev. Mr. RIDGELEY of Delaware called the attention of the House to the establishment of the proposed Court of Appeals. On this subject there were two plans before the House: First, to constitute the House of Bishops a Court of Appeals; Second, to constitute the Court from representatives of the two bodies—the House of Bishops and House of Clerical and Lay Delegates.

The Rev. gentleman considered the ecclesiastical action of this country, and that of England, but he was thankful they had higher authority than the action of either the mother or daughter Church. They could go back to the first Court of Appeals, which was comprised of Apostles, Elders, and Brethren; and contended that any Court of Appeals they established should be composed of Bishops, Clergy and Laity. In conclusion, he offered the following resolutions:

Resolved, That as every community, by the construction of their Constitution, is divided into different orders of men, all these orders should be represented in each of the departments of the Government, Legislative, Executive, and Judicial.

Resolved, That the subject of a Court of Appeals be referred to the Committee on Canons, with directions to inquire into the expediency of forming a plan for the establishment of a Court of Appeals, which may embody the principles expressed in the above.

The Hon. Mr. EVANS seconded the motion to refer.

The Re Dr. MASON of North Carolina said that a Canon to that effect had already been sent down from the House of Bishops, and that the House of Lay and Clerical Delegates had referred it to the Committee on Canons.

It was moved to lay the whole question on the table.

The question on reference was put and carried.

The Rev. Dr. VINTON of Massachusetts, on the part of the Committee to whom was referred a Canon "on a minister renouncing," etc., offered by the Rev. Dr. VINTON of New York, reported in favor of passing the Canon, with amendments, as follows:

CANON OF A MINISTER DECLARING HIS RENUNCIATION OF THE MINISTRY, AND ABANDONING THE COMMUNION OF THIS CHURCH.

SECTION 1.—If any Minister of this Church, not being a Bishop, against whom there is no ecclesiastical proceeding instituted, shall declare, in writing, to the Bshop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of a clergyman, or, where there is no Bishop, to the clerical members of the Standing Committee, that he renounces the ministry of this Church, and does not intend to officiate, in future, in any of the offices thereof—it shall be the duty of the Bishop or ecclesiastical authority aforesaid, or where there is no Bishop, of the Standing Committee, to record the declaration so made;—provided, nevertheless, that the ecclesiastical authority to whom such declaration is made, may, at discretion, forbear to act thereupon for a space of time of not more than six months, during which time the party may withdraw his declaration. But if any minister, as aforesaid, without availing himself of the above provisions, has abandoned the communion of this Church, either by an open renunciation of the doctrines, discipline, and worship of this Church, or by a formal admission into any religious body not in communion with the same, it shall be the duty of the Standing Committee of the Diocese to make a certificate accordingly, to the Bishop thereof, or the ecclesiastical authority aforesaid, which certificate shall be recorded, and shall be taken and deemed as equivalent to a declaration of renunciation of the minister who has abandoned it.

The declaration, or its equivalent certificate, being recorded as aforesaid, it shall be the duty of the Bishop to depose the person so declaring from the ministry, and to pronounce and record, in the presence of two or more clergymen, that the said person has been deposed from the ministry of this Church. In any Diocese in which there is no Bishop, the same sentence shall be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose.

Provided, always, nevertheless, That the minister deposed may, unless the deposition shall have been connected with circumstances affecting his moral character, at any time within ten years thereafter, at his own request, in writing, addressed to the Bishop of the Diocese wherein he was deposed, be admitted as a candidate for the ministry of this Church, on the terms and conditions of the Canon entitled "Concerning Candidates for Orders in his Church, who have been Ministers, Licentiates, or Students of Theology, among other denominations." (Canon VII., 1838.) Whereupon the Bishop of the Diocese aforesaid may reverse the sentence of deposition, and restore to the candidate the orders of which he was deprived. And it shall be the duty of the Bishop, in the cases both of deposition and of restoration, to give notice thereof to every Bishop of this Church, and to the Standing Committtee of every Diocese where there is no Bishop.

And, provided further, That if the Bishop, or ecclesiastical authority aforesaid, shall have ground to suppose the party declaring his renunciation of the ministry to be liable to any presentment for any canonical offense, at discretion, and with the consent of the Standing Committee, the Bishop, or ecclesiastical authority, may proceed to have the person put upon his trial, notwithstanding his having made the aforesaid declaration. (Same as present Canon V., 1850.)

The Rev. Mr. TRAPIER drew attention to a conflict between the second provision of proposed Canon and Canon XXXIX of 1832, which stated that "any Minister degraded from the Holy Ministry, is degraded therefrom *entirely,*" and defines "deposition," "displacing," and like expressions to be the same as degradation. He asked if it was the intention of the Committee to repeal that Canon.

The Rev. Dr. VINTON said he thought it was "the intention of the Committee to repeal any past legislation which conflicted with the proposed Canon."

The second provision of the Canon raised a discussion of deep interest and great earnestness. A motion was made to postpone the subject indefinitely, which was advocated by Mr. EVANS, and opposed by the Rev. Dr. VINTON of Massachusetts, the Hon. MURRAY HOFFMAN, the Rev. Dr. POTTER, the Rev. Dr. VINTON of New York, and others, all of whom spoke with great feeling of the proposed benefits of the Canon. The motion indefinitely to postpone was put and lost, and the Canon recommitted for some amendments that had been suggested, which would render it more acceptable to the House.

A message was received from the House of Bishops, announcing that they had, on the subject of the proposed amendment to Article V. of the Constitution, adopted the following resolution:

Resolved, That the House of Bishops *non-concur* in the proposed amendment to Article V. of the Constitution; for the reason that it would not, in their judgment, be wise to dispense with all restrictions as to the number of Presbyters in a Diocese, and the extent of territory.

The Secretary of the House of Bishops then appeared and announced that the presiding Bishop was prepared to pronounce sentence of deposition upon LEVI SILLIMAN IVES, D. D., late Bishop of North Carolina, and that the House of Bishops would attend as a House in the House of Clerical and Lay Deputies, in whose presence it was deemed proper the sentence should be pronounced. The President of the House then left the chair to receive the House of Bishops who entered in order of seniority, the House of Deputies rising to receive them. The Bishops having ranged themselves about the chancel, the Rt. Rev. Bishop MEADE said the LORD's Prayer and several appropriate collects; after which the presiding Bishop pronounced, with due form and solemnity, the sentence of deposition as follows, amid the deep silence that pervaded the House. The occasion was one of profoundest solemnity and most painful interest. None who witnessed the scene will ever forget it. GOD grant that it may ever be as it now is without parallel in the history of our Church.

Whereas, LEVI SILLIMAN IVES, D.D., Bishop of the Protestant Episcopal Church in the United States, in the Diocese of North Carolina—in a communication under his proper hand, bearing date "Rome, Dec. 22, 1852,"—avowed his purpose to resign his "office as Bishop of North Carolina," and further declared that he was "determined to make his submission to the Catholic [meaning the Roman] Church."

And Whereas, There is before the Bishops of the Protestant Episcopal Church in the United States, acting under the provisions of Canon 1 of 1853, satisfactory evidence that the said LEVI SILLIMAN IVES, D.D., has publicly renounced the communion of this Church, and made his submission to the Bishop of Rome, as Universal Bishop of the Church of GOD and Vicar of CHRIST upon Earth, thus acknowledging these impious pretensions of that Bishop, thereby violating the vows solemnly made by him, the said LEVI SILLIMAN IVES, D.D., at his consecration as a Bishop in the Church of GOD, abandoning that portion of the flock of CHRIST committed to his oversight, and binding himself under anathema to the Anti-Christian doctrines and practices imposed by the Council of Trent upon all the Churches of the Roman obedience:

Be it therefore known, that on the 14th day of October, in the year of our LORD 1853, I, THOMAS CHURCH BROWNELL, D.D., LL.D., by Divine permission Bishop of the Diocese of Connecticut, and Presiding Bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the House of Bishops, as hereinafter enumerated, to wit: [Here follow the names and titles of all the Bishops in attendance;] and in the terms of the Canon in such case made and provided, do pronounce the said LEVI SILLIMAN IVES, D.D., *ipso facto* deposed, to all intents and purposes, from the office of a Bishop in the Church of GOD, and from all the rights, privileges, powers and dignities thereunto pertaining.

In the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

THOMAS CHURCH BROWNELL, D.D., LL.D.,
Bishop of the Diocese of Connecticut, &c.

At the conclusion of the sentence, the House of Bishops retired, and the House of Clerical and Lay Delegates adjourned.

On the re-assembling of the House on Saturday morning, the Committee on Consecration of Bishops reported favorably upon the election of the Rev. Dr. ATKINSON to the Episcopate of North Carolina, and recommended that the House proceed at once to sign the usual testimonials. The report was adopted, and the testimonials signed. Upon motion from the Rev. Dr. MEAD, the Minutes of the previous day's proceedings were recalled for the purpose of recording in full the sentence of deposition passed upon Dr. IVES.

The Chairman of the Committee on Canons reported against the proposed amendment to Canon 6 of 1849; also against the proposed amendment to Canon 8 of 1844.

On the subject of providing for the ecclesiastical government of a Diocese during the temporary absence of the Bishop, the Committee reported in favor of the following Canon:

OF BISHOPS ABSENT FROM THEIR DIOCESE.—It shall be lawful for any Bishop of a Diocese who is about to leave or has left his Diocese, with the intention of going out of the limits of the United States, or of remaining out of his Diocese for the space of three months, to authorize, by writing under his own hand, the Assistant Bishop or Standing Committee of such Diocese to act as the ecclesiastical authority thereof. The Assistant Bishop or Standing Committee so authorized shall thereupon become the ecclesiastical authority of such Diocese, to all intents and purposes, until such writing shall be revoked, or the Bishop shall return within the Diocese; provided that nothing in this Canon shall be so construed as to prevent any Bishop who may have signed such writing from exercising his jurisdiction himself, so far as the same may be practicable, or from permitting any other Bishop to perform the Episcopal offices for him.

Rev. Dr. VINTON, of New York, on behalf of the Special Committee appointed to consider a memorial from Grace church, Illinois, on the appointment of a minister to St. Paul's Free Chapel, Chicago, reported that it had been shown that Grace church, Illinois, had been established a Free Chapel, named "St. Paul's," and elected the Rev. JOHN MCNAMARA as Presbyter of the same; that canonical notice of the same had been served upon Bishop WHITEHOUSE, of Illinois (then in New York); that the Bishop refused to receive him, though there was no objection to his character or principles, but simply on the ground that he (the Bishop) objected to the Free Chapel system; although the Constitution of that Diocese provided for such Free Chapels. The Committee therefore recommend the amendment of Canon 30 of 1832, the better to secure the rights of parishes in election of ministers, making it read as follows:

SEC. 1. [To remain unaltered, reading as it now does.]

SEC. 2. And if the clergyman removing to another Diocese, and being called to take charge of a parish or congregation within such Diocese, present the testimonials required by Canon 5 of 1844, it shall be the duty of the ecclesiastical authority of the Diocese to which he has removed to accept, unless the Bishop, or, where there is no Bishop, the Standing Committee, shall have heard rumors that he or they believe to be well-founded, against the character of the clergyman concerned, which would form a proper ground of canonical inquiry or presentment; in which case the ecclesiastical authority shall communicate the same to the Bishop, or where there is no Bishop, to the Standing Committee of the Diocese, to whose jurisdiction said clergyman belongs: and in such case it shall not be the duty of the ecclesiastical authority to accept the testimonial, unless and until the clergyman shall be exculpated from the said charge.

SEC. 3. And if the minister be a Presbyter, the Bishop, or where there is no Bishop, the President of the Standing Committee may, at the instance of the Vestry, proceed to have instituted, according to the office established by this Church, if that office be used in the Diocese. But if he be a Deacon, the act of institution shall not take place till after he shall have received Priest's orders. This provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

SEC. 5. Canon 30 of 1832 is hereby repealed.

Some debate ensued upon the propriety of separating from the report any reference to the case of Illinois, both as being an imperfect statement of the facts of the case, as well as unnecessary to the proposed legislation. The Rev. Dr. VINTON finally begged leave to withdraw the report. Granted.

The House of Bishops sent down a message, informing the House of Clerical and Lay Delegates that they had appointed Bishops DOANE, KEMPER, and POTTER, as members of a Joint Committee, to elect a Board of Missions. That they had appointed Bishops MEADE, POTTER, and ELLIOTT, to confer with the Committee from this House on the proposed amendments to Article 5 of the Constitution.

The House of Bishops announced that they had concurred in the election of the Rev. Dr. DAVIS as Bishop of South Carolina, and of the Rev. Dr. ATKINSON as Bishop of North Carolina; and that they had appointed 10 o'clock on Monday, as the time, and St. John's Chapel as the place for the ceremony of consecration.

The Rev. Dr. MASON brought up the report of the Committee on the Standard Edition of the Bible, and was proceeding to speak to it, when, the hour of adjournment having arrived, the subject was made the order of the day for Tuesday at 11 o'clock; to which day the House then adjourned, for the purpose of attending the consecration of the Bishops elect on Monday.

At the opening of business on Tuesday, considerable debate was mooted as to the propriety of entering the Memorial of Grace church, Chicago, in full upon the Minutes of Saturday's proceedings. It was finally decided to omit it from the Journal of the Convention. A report was read from the Committee on Expenses, upon the subject of providing for the expenses incurred by members attending the General Convention. The Committee were at a loss to devise effectual measures to meet the difficulty. To make heavier assessments upon the Diocese to the amount requisite—say $600—would be burdensome and impracticable. They therefore reported a Canon making it the duty of each Diocese to defray the expenses of its own clerical delegates. Referred to the Committee on Canons.

A message from the House of Bishops then informed the House of Clerical and Lay Delegates that it had, awaiting the consent of the House of Lay and Clerical Delegates, passed a resolution to the effect that the Rt. Rev. Bishop POTTER, the Rev. Dr. DUCACHET, and the Rev. Dr. JOHN B. COLEMAN, be appointed a Committee to prepare a translation of the Book of Common Prayer in the Spanish language, and that the said Bishop be required to set forth the said book for use when completed.

Dr. STEVENS, in behalf of the Board of Missions, reported that they were unable to lay anything before the House, as they had not power to originate anything to be brought before the House. In alluding to the extension of Church Missions, he charged the House with neglect in not attending sufficiently to this portion of its duties.

The Hon. E. A. NEWTON, of Massachusetts, proposed a resolution requesting the House of Bishops to send down to this House the Triennial Report of the Board of Missions, if in their possession and convenient to them. Adopted.

The Chairman of the Committee on Canons, the Rev. Dr. MEAD, reported against the proposed amendment to Canon 8 of 1841, and asked to be discharged. Granted.

The Rev. Dr. VINTON, of Massachusetts, reported the Canon "On Ministers abandoning the Church," now modified for the fourth time. Report accepted.

The Rev. Dr. POTTER proposed a resolution asking the House of Bishops to adopt some means for increasing the number of Candidates for the Ministry. This gave rise to other suggestions and resolutions, and some earnest discussion. The subject was laid over.

The Chairman of the Committee on "Standard Edition of the Bible," the Rev. Dr. MASON of Maryland, then made a long and able report, the substance of which we gave in our last issue, and has been printed by the Committee. It recommended the medium quarto edition of Oxford as the standard. The Rev. Dr. ANDREWS of Pennsylvania made a minority report, opposing the adoption of any standard, and proving by many references the standard recommended to be by no means free from inaccuracies. After some further discussion, the Committee was recast by excusing its lay members and making it to consist of five clergymen, viz., the Rev. Drs. MASON, TURNER, ANDREWS, COIT, and HOWE. The subject was then recommitted. The Rev. Dr. HANCKEL reported from the Committee on the State of the Church, congratulating the Church on its prosperous condition, and making some suggestions and recommendations. The report was accepted.

The House then adjourned to 9 o'clock next morning, when they were to be joined in Morning Prayer by the members of English Delegation before their departure in the steamer.

As this was the eve of the departure of the members of the delegation from the British Society for the propagation of the Gospel in Foreign parts—the Bishops and the members of the lower House, together with others of the Clergy and Laity, assembled by invitation at the house of Bishop WAINWRIGHT, to take leave of these distinguished guests of the American Church. We part with these brethren of the Anglican Church with the most unfeigned regret, but are consoled by their gratifying assurances of the happy impressions and kindly feelings which they carry with them, and which will ever associate the American Church with many of their pleasantest personal recollections, as well as serve to knit together more firmly and closely in mutual sympathy and common purpose, the two branches of the Church Catholic. May GOD speed them safely and happily to their homes.

CONSECRATION OF BISHOPS.—In accordance with the order of the House of Bishops, both Houses of the General Convention of the Church met on Monday morning, in St. John's chapel, for the consecration of the Rev. THOMAS ATKINSON, D.D., Bishop-elect of North Carolina, and the Rev. THOMAS FREDERICK DAVIS, D.D., Bishop-elect of South Carolina. An eager multitude of the clergy and laity thronged the chapel until no more could enter its doors. At the appointed hour the Bishops entered in order of seniority, and for the most part occupied seats placed for them without and around the chancel rails. The presiding Bishop with others entered the chancel; the Rt. Rev. Bishop SPENCER, and Bishop SMITH being on the right of the presiding Bishop, on the right side of the altar—and the Rt. Rev. Bishop HOPKINS, Bishop MEDLEY of Fredericton, and Bishop MCILVAINE, occupying the left of the altar. Besides Bishops SPENCER and MEDLEY, the venerable Archdeacon SINCLAIR, the Rev. Dr. HAWKINS, the Rev. Messrs. CASWALL and HOBHOUSE, of the Anglican Church, were present habited in their proper vestments, and occupying pews near the chancel. The Bishops-elect were seated in front of the altar without the chancel rails. Morning prayer was said to the creed by the Rev. Dr. MASON of North Carolina, and from the creed by the Rev. Dr. HANCKEL of South Carolina. The Ante-Communion service was read by Bishop HOPKINS, Bishop SMITH reading the Epistle, and Bishop SPENCER the Gospel. The Bishop of FREDERICTON entering the pulpit, then delivered an admirable sermon, taking for his text the 6th, 7th and 8th verses of the 1st chapter of the second epistle to Timothy. As this sermon will probably be printed by order of the proper authority, and fall into the hands of most of our readers, we shall not mar the pleasure in store for them by any condensed report, were such compression possible in justice to so noble a discourse. For as it would be difficult to conceive anything more felicitous in thought and expression in view of the occasion, so we should despair in any attempt to put into smaller compass the many wise and good things that fell from this excellent Prelate's lips in the space of half an hour. This learned, able and manly sermon closed with an address to the Bishops-elect, full of affectionate and earnest exhortation, such as none but a warm heart and strong piety could suggest and utter. In a word, by the very enforcement of the qualities drawn from the Apostle's injunctions to TIMOTHY, he proved himself to possess them all—courage, love, and soundness of mind. At the conclusion of the sermon, the Bishops-elect, each vested with his rochet, were successively presented for consecration—Bishops FREEMAN and GREEN presenting the Rev. Dr. DAVIS, and Bishops WHITTINGHAM and COBBS presenting the Rev. Dr. ATKINSON. The usual testimonials were read by the Rev. Dr. BALCH, Secretary of the House of Bishops. The required promise of conformity being then made by the Bishops-elect, severally, and the presiding Bishop having exhorted the congregation to prayer, Bishop SPENCER began the Litany, and, at the conclusion of the prayers, the office of consecration proceeded, Bishops SPENCER and MEDLEY joining in the imposition of hands, thus again blending the Anglican and American Churches by renewed expressions of that unity which so really and so happily exists. The celebration of the Holy Communion closed the services of this most solemn and interesting occasion, which has formed so delightful an episode in the business of the General Convention.

New Jersey.—On Sunday, October 16 (twenty-first after Trinity), in the church of the Holy Trinity, Hudson, the Bishop instituted the Rev. WILLIAM RICHARDS GRIES into the rectorship. Morning prayer was read by the Rev. Mr. SOUTHARD, the Bishop preached the sermon, and the Holy Communion was administered by the newly instituted Rector. The Rev. Mr. WEBBE and the Rev. Mr. HARRIMAN, of the Diocese of New York, were present.

THE CHURCH ABROAD.

Ireland.—The Archbishop of DUBLIN had just ordained 6 to the Priesthood, and 14 to the Deaconate. The Bishop of DOWN had also ordained 3 Deacons and 4 priests, and confirmed 1,600 persons in the Diocese of Dromore. ——The Bishop of TUAM has been on a tour, inspecting the missionary work in his Diocese. In the course of the tour, several confirmations were held, chiefly of converts, 8 or 10 school-houses were founded or opened, 9 churches consecrated, and an ordination of missionaries held in Ballyovil church.——The Bishop of MEATH, also, had finished a confirmation tour in Derry and Raphoe, the Bishop of those Dioceses being kept from the work by ill-health. About 2,793 persons were confirmed. He also ordained 2 Priests and 1 Deacon, and consecrated 3 churches, one of which had been built by the Church Commissioners, the other two by individual munificence.

THE BELFAST papers report a series of meetings in behalf of the Society for the Propagation of the Gospel, which have been held with great success in the chief towns of the counties of Antrim and Down. At some of the meetings the Bishop presided; at others, the influential of the laity; whilst we are told that "the almost unanimous support of the clergy, however, may be said to have formed the distinctive and peculiarly pleasing characteristic of the meetings." At the Belfast meeting, the number of clergy present exceeded fifty.

THE ARCHBISHOP OF ARMAGH, who is Chancellor of the University of Dublin, is having a new campanile erected at his own cost in Trinity College. The following is a description of the work, given in the *Clerical Journal:*

A square base of handsome architectural design, built of granite, with four perforated arches, rises to the height of forty feet; on the angles of which are placed four colossal statues, executed by Mr. KIRK. Above that rises a circular building, surrounded by Corinthian columns, over which is raised a smaller circle, forming a balustrade of open stone-work, crowned by a lofty dome, beneath which will soon, we hope, swing the sonorous bell; the whole surmounted by a large metal cross. The total height from the ground is ninety-five feet. His Grace the Primate visited the works lately, and expressed his approbation of the sculptures by Mr. KIRK: these are emblematic of Divinity, Law, Physic, and Science. They are nine feet high each, and are carved in Portland stone. Divinity holds in one hand an open Bible, and supports a cross with the other, to which she appears to look for succor and support. Law grasps with one hand an ancient fasces, and supports two tables of stone with the other (admirable allusion to the great truth, that all human should be based on the Divine law). Physic is represented as having in one hand a cup, and round her arm is entwined a serpent; with the other she holds a staff crowned with a cock's head. While science is represented as a female of noble mien, seated on a rock, and holding in one hand a compass leaning on a table, on which is inscribed the square, the circle, and the triangle, and having in the other a telescope—one of the noblest results of the energy and talents of her votaries.

Cape Town.—The *Graham's Town Journal* of July 23d, speaking of a new church in course of erection at King William's Town, has the following:

Our new church goes on apace, and when completed it will be a noble structure. Too much praise cannot be given to our worthy and respected young clergyman for his indefatigable exertions. Early in the morning and late in the evening he is on the spot watching and superintending its progress. On Sunday the Very Rev. the Dean of CAPE TOWN preached at our temporary church in aid of Trinity church. A good collection was made both in the morning and afternoon, amounting to £30, but after the powerful appeals made by this very excellent and eloquent divine, it must have been a heart of stone that did not respond to his call. The sermon in the morning was more particularly addressed to the military, and that in the afternoon to us all. The temporary church, capable of holding about 800 people, was crowded to excess, and many went away disappointed.

Canada.—The Bishop of TORONTO held a general ordination in St. James' church, Toronto, on Sunday the 2d inst. J. C. GIBSON, J. S. LAWDOR, JOHN HILTON, and C. C. JOHNSON were made Deacons; and the Rev. Messrs. J. M. W. BLACKMAN, J. G. ARMSTRONG, FRANCIS TREMAYNE, and HENRY HAYWARD were advanced to the Priesthood. Of the deacons, three are sons of clergymen in the Diocese. The candidates were presented by the Rev. H. J. GRASSETT, examining chaplain to the Bishop. The sermon was by the Bishop.

WEDNESDAY the 12th inst., it will be remembered, was the day fixed upon by the Bishop of TORONTO for the meeting of the clergy and laity of his Diocese. A postscript in *The Church* of the 13th informs us that the Bishop's summons had been largely and heartily responded to, there being about 140 clergymen present, and a still larger number of lay delegates. After religious services, together with the Holy Communion, and an excellent sermon by the Rev. HENRY PATTON, Rural Dean, the members took a short recess, and on their re-assembling the Bishop delivered his charge.

FOREIGN.

England.—The cholera was continuing its ravages to a fearful extent in divers places of England, as London, Southwark, Liverpool, Newcastle, Gateshead, Sheffield, and Portsmouth. At Newcastle special religious services were held every day in St. Nicholas' church, having reference to the visitation, and collections were taken after each service in aid of the poor and suffering. In Southwark, also, Wednesday the 5th inst. had been appointed by the Archdeacon, with the sanction of the Bishop of WINCHESTER, for special services in several churches and chapels, and the clergy had requested the manufacturers and shopkeepers to suspend business on that day, that the laborers might attend.

Italy.—There seems no end in prospect to the mean and miserable persecutions on religious accounts in Italy. The last case reported is that of Miss CUNNINGHAME, an English lady, at Lucca, who had been arrested and imprisoned, on a charge of having endeavored to seduce the people from their faith. She is said to have given some peasants an Italian Bible, and a translation of the *Pilgrim's Progress.* Mr. SCARLETT, the English Consul, lost no time in bringing the case before the Grand Duke of TUSCANY, who, at the latest accounts, was inexorable, and, in reply to an earnest appeal, declared that the law must take its course; glad, as would seem, of a chance to revenge the interference of the English in behalf of the MADIAI. The lady was to be tried for having infringed the 137th article of the new criminal code, which declares "that whoever shall circulate works hostile to the Roman Catholic faith, with the view of seducing any member from that communion, shall be condemned to the house of correction, and subjected to hard labor, for a period not less than five nor more than ten years." The American Consul had vigorously interested himself in the case in connection with Mr. SCARLETT.

Austria.—The Emperors of AUSTRIA and RUSSIA had been having a grand time together at Olmütz. Doubtless they had many things to say to each other, which they would not run the risk of putting in black and white. The Emperor of RUSSIA arrived at Olmütz on the evening of the 24th, the Emperor of AUSTRIA having gone as far as Prereau to meet him. The following is an account of what took place the next day:

The 25th was the first grand field-day at Olmutz. 45,700 men with 128 guns, were encamped on the great plain, a couple of miles from the town. The staffs of the Emperors were brilliant beyond the experience of those most accustomed to such demonstrations. Each staff comprised many Imperial and Royal personages, and upwards of 60 Generals, headed by the venerable Marshal NUGENT. The Czar was accompanied by his sons, and was immediately attended by Generals ADLERBERG, GRUNWALD, SCHURALOFF, MIRSHILEVITCH, and CREUTZ. In the Imperial cortege the scarlet uniform of the Earl of WESTMORELAND was prominent.

Mass was performed in the field chapel, a tent enclosing an altar, where Roman Catholic Priests were in attendance before the arrival of the two Emperors and their suites. The Prince of PRUSSIA stood behind as a spectator, but did not kneel. The place of organ was supplied by thirty bands, who gave the anthem with marvellous precision and unity.

Russia.—The Emperor left Olmütz on the 30th. On his way he made pilgrimages to the Orthodox churches at Moscow and Warsaw, amid dense crowds, and with great pomp and ceremony. The following is given as an address made to him by the Metropolitan of Moscow:

Right Pious Emperor! Everything under heaven has its time, says the wise man. The Orthodox Church has ever recognized in thee its defender; but most especially does the present time look on thee as such. For her sanctuary in the East, for the safety and peace of our brethren in religion, hast thou risen up with the sword that is mighty by means of the Imperial word. The timid fears that hereupon spread through the States inhabited by other peoples, reveal to us that thy word will carry off the victory over the opposing power as thy weapon does. Our souls, penetrated with sympathies for thy thoughts, pray for thee to the SAVIOUR, "LORD, by Thy power, give the Emperor joy!"

Intelligence from Odessa represents the forces to be very active. Many regiments were cantoned on the Dneister; Bessarabia was swarming with troops; and the corps of General LUDERS had been considerably reinforced. Prince MENSCHIKOFF had held a grand naval review, the fleet numbering fifty vessels above the size of a gun-boat. Prince GORTSCHAKOFF was so far from preparing to evacuate the Principalities, that fresh relays were pouring into Bucharest from Ibraria, and marching thence to Krajovia.

Accounts by way of Constantinople state that the Russians were preparing to attack Circassia with a large force, and that two messengers from Schamyl had arrived at Constantinople to demand further assistance from the Porte.

Turkey.—A despatch from Vienna to the *Morning Chronicle,* dated Monday evening Oct. 3, runs as follows: "The Divan, at a Grand Council held this day, resolved upon a declaration of war against Russia. Against the advice of the Four Powers, the Sultan has signed the Declaration. Report says that hostilities have already begun." The news was not fully credited at Liverpool on the 4th. The London *Globe* speaks of it thus:

In publishing the foregoing important intelligence, we would merely state that, although our own information does not authorize us to corroborate the main fact of a declaration of war, it is of a nature to warrant us in placing every credit in the statement. That the Sultan had on the 27th convoked a Grand Council, consisting of 120 of the principal ministers, councillors, pachas, and others—that the question of peace and war was submitted to them by him, and that they had decided in favor of the latter alternative; all this is beyond a doubt. Such being the case, our readers will see that all the probabilities are in favor of the correctness of the main feature of the intelligence.

Other accounts inform us that, at the Grand Counil dispatches from OMER PACHA were read, urgently counseling war before the Winter should set in.

It was further stated that Prince GORTSCHAKOFF was moving troops as if he intended to cross the Danube for the purpose of attacking the Turkish position at Roustchouk.

China.—The rebellion continued to make head, while every effort of the Government only served to show their own desperate case, and the strength of the revolutionary movement. The details of the contest, so far as known, were very disastrous to the Tartar Dynasty, with little sacrifice on the part of its enemies. The latter had begun their march on Pekin, which was the main item in their plan of proceeding. They were also strengthening their different positions, which include those most important to foreign trade in the Empire. Fresh engagements had taken place at Amoy. The American Commissioner, acting under instructions, had hauled down his flag at Amoy, there being no representative of the existing Government of China there. The time was said to be not far distant, when all the foreign representatives would have to decide what Government to communicate with, and whom to direct the revenues to be paid to.

The movements of the insurgents into the Kiangsi province seems an established fact, as also that they had taken possession of the principal city, causing alarm in the Monling and Moyune neighborhood, the seat of the tea districts. It was reported they had evacuated Nankin, for a time, for the rich province of Kiangsi, to provide supplies, being run short of rice and other food, and this had originated a belief, since found to be unsubstantial, that the Imperialists were again in possession of Nankin.

The insurgents were getting stronger every day, but were extorting money to a great extent from the merchants and pawnbrokers, who were leaving, with their property, for other places; and there was no prospect of their being able to settle their accounts with foreigners. Trade was at a complete standstill, and likely to be so for months to come.

We would call the attention of our readers to the advertisement of the "Mount Vernon Boarding School" for Boys, contained in our issue of this week. The Principal and his establishment come strongly recommended, and we have no doubt the institution is worthy of a liberal support.

AT THE ANNUAL MEETING of The New York Bible and Common Prayer Book Society held at the Society's rooms, No. 20 John street, on the 4th Oct. inst., the following officers and board of managers were elected for the ensuing year.

The Bishop of the Diocese, President *ex officio.*

The Rt. Rev. Jonathan M. Wainwright, D.D., D.C.L.,	1st	Vice Pres't.
The Rev. William Berrian, D. D.,	2nd	do.
The Rev. John M'Vickar, D. D.,	3d	do.
The Rev. Samuel Seabury, D. D.,	4th	do.
Floyd Smith,	5th	do.
W. E. Dunscomb,	6th	do.
Chas. N. S. Rowland,	7th	do.
William H. Hobard, M. D.,	8th	do.

William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

MANAGERS: The Rev. Joseph Price, D.D.; the Rev. Richard Coxe; Rev. Francis Vinton, D. D.; the Rev. Edward Y. Higbee, D. D.; the Rev. Benjamin I. Haight, D. D.; the Rev. John F. Schroeder, D. D.; the Rev. William Morris, D. D.; the Rev. Cornelius R. Duffie; the Rev. J. W. Diller; the Rev. Joshua Weaver; Frederick DePeyster; Cyrus Curtiss; John Alstyne; C. B. Bostwick; John W. Mitchell; Samuel T. Skidmore; Abraham B. Sands; William A. Duncan; John Hecker; Alexander McDonald; John R. Livingston; S. M. Hitchcock; James Van Norden; Isaac Fryer.

NOTICE TO THE ALUMNI AND FRIENDS OF YALE COLLEGE.—A meeting of the Alumni and friends of Yale College in New York city and its vicinity will be held in the Lecture Room of the Church of the Puritans (the Rev. Dr. CHEEVER's) on Union-square, on Wednesday evening, 26th inst., at 7½ o'clock. The object of the meeting is to co-operate with the graduates and friends of the College in other places in the effort to raise for the general purpose of education at that institution an endowment of $150,000, in pursuance of the following resolution of the General Meeting of the Alumni held last commencement:

"Resolved, That the Alumni of Yale College now met, cordially approve the endeavor of the College to enlarge its permanent funds, as a measure necessary to maintain its rank as a college, and to enable it to enlarge and advance its means of instruction according to the advancing progress of science; that we will heartily co-operate in the endeavor, and recommend it to our fellow-alumni and to the friends of learning."

The claims of the College on the Alumni and all friends of learning and education will be presented, and addresses made by several gentlemen.

MARRIED,

On Wednesday the 12th inst., at the church of the Holy Communion, by the Rev. J. W. MCILWAINE, THEODORE R. MCILWAINE and ELIZABETH T., youngest daughter of ROBERT TOWNSEND Esq.

At Zion church, Rome, Oct. 12th, by the Rev. H. B. WHIPPLE, ROBERT FURMAN Esq. of Syracuse, to Miss MARIA BARNES ANGLE of Troy.

OBITUARY.

Near NATCHEZ, Miss., Sept. 29, 1853.

DEAR SIR, It is with deep regret I announce to you the death, by the prevailing epidemic, of two clergymen of the Church, the Rev. S. PATTERSON of Vicksburg, and the Rev. JOHN S. CHADBOURNE of Trinity church, Natchez. Both of these servants of GOD fell in the discharge of their duty as Christian ministers. Mr. PATTERSON devoted himself night and day to the suffering and dying when the yellow fever swept over Vicksburg, "not counting his own life dear unto him" so that he alleviated human woe. The hut of the slave, the hovel of poverty, the homes of fetid pestilence, were familiar with the sound of his footstep, until disease seized also upon him and struck him down amid his holy good-doing. Like a soldier of the Cross he died in the field with his armor on. Mr. PATTERSON was a man of superior abilities, a finished scholar for his years, of deep piety and of well-directed Christian zeal. He was co-editor of the *Church Herald,* which paper, since his decease, has been (temporarily) suspended. His loss to the Church in the southwest, and especially to this diocese, is very great. May GOD raise up some good and able minister to fill his place.

The Rev. Mr. CHADBOURNE, at the time of his death (which took place yesterday), was officiating at Trinity church, Natchez. Although feeble in health, he did not draw back from his duty when the pestilence filled the beautiful city of Natchez with woe and death. Wherever he was able to go, he was found by the bedside of the dying. Last week he was seized with the fatal fever, contracted among the sick, and yesterday breathed his last, at the residence of General QUITMAN, his father-in-law.

Mr. CHADBOURNE was a native of Maine, a graceful scholar, a good theologian, and a fine writer. His piety and love for the Church were evident in all his labors for his Master. His future was full of promise. This is the fourth clergyman of the Church who, taking their lives in their hands, has died in the southwest of the epidemic, arrested by it in the midst of their noble self-sacrifices for the sick and dying. The two others are the Rev. Mr. DOBB of New Orleans, and the Rev. D. D. FLOWER of Alabama.

How much more honorable to the Church to have had such men within its bosom, than those who fly the pestilence when it invades their parishes. The minister of CHRIST is a "soldier of the Cross"; and it is as dishonorable for him to seek safety in flight in the times that they are most needed on the field of pestilence and of death, as for the soldier of his country to withdraw on the eve of battle. But few Episcopal clergymen can be accused of this defection. As a body they remain and battle with courage and holy faith against death, administering the cup of health to the suffering, of consolation to the dying, and the last offices of the Church to the dead.

Our diocese has received a heavy blow by these losses. There are now in all four parishes, the largest and best in the State, vacant: Natchez, Vicksburg, Columbus, and Jackson. Where the Bishop can find men to fill them we know not. After what this State has just passed through, it will require men "who count not their lives dear" for the Church's sake; and where are many such men to be found who are willing to take parishes where their faith and sincerity will be likely to be tried from year to year? But it is not likely that we shall have another visitation of this epidemic in this region for many years to come. These scourges appear at long intervals. Yet clergymen coming south must expect and be willing to suffer for the Gospel's sake, even death amid pestilence, inscribing their names alongside of those of PATTERSON and CHADBOURNE if need be. Be assured the fall of these men in their ranks will do more for the honor and growth of the Church than a dozen living men who "take care of themselves" for fair-weather duties.

The fever does not abate in violence, but seemingly in degree only, for want of material. Next Friday is appointed by the mayor as a "day of humiliation, fasting, and prayer," that peradventure GOD may mercifully stay his chastisements. To one who has not passed through an "epidemic", the scenes that are almost daily witnessed, of suffering, domestic distress, anguish, woe, and unsightly horror, no adequate picture can be conveyed. Selfishness prevails. Flight and self-preservation are uppermost. The dead in the country are often left to be buried as they may be. I have seen, in this vicinity twice, a clergyman, after reading the service for the burial of the dead, have to take up the coffin and with negroes, or a chance stranger called in to help, bear it to burial, the terrified friends literally leaving "the dead to bury the dead." In town the noble societies of young men see to the disposal of the bodies in proper sepulture.

Health will not return to us until a frost, which will not be before the middle of November. Yours respectfully,

A LAYMAN.

DIED,

At Williamsburgh, L. I., on Thursday the 13th inst., of Marasmus, EDWARD BOUVERIE PUSEY, only son of ADELINE B. and T. DWIGHT CRANE, aged 8 months and 9 days.

"For I say unto you, that in heaven their angels do always behold the face of my FATHER which is in heaven."

NOTICES.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening COLLECTIONS are devoted to the fund for erecting a church edifice The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

The Rt. Rev. Thomas Atkinson, D.D., Bishop of North Carolina, will preach (D. V.) in St. John the Evangelist's church next Sunday evening, Oct. 23d, at 7½ o'clock.

Free Church of the Good Shepherd, Rev. R. HOYT, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3-1m

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Trinity ch., Rev. Dr. Higbee $54 12; Rev. H. Hollis, Ohio, don'n $1; W. C. Pierrepont, sub'n $10: $65 12.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Oct. 17, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Rev. H. Hollis, Ohio, don'n $1; W. C. Pierrepont, sub'n $10: $11.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Oct. 17, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

MOUNT VERNON BOARDING SCHOOL FOR BOYS.—At Vernon, Oneida Co., N. Y. S. S. NORTON, A.M., Principal.
The Fall term of this institution opens on Monday, November 7. The location is remarkable for its health and natural beauty. The number of pupils is limited to thirty. A few vacancies only remain. The Principal can be seen at No. 21 Greene street, until the first of November. He would refer to S. W. Bradford, Esq., Surrogate, and Rev. William Morris, Trinity School. Circulars can be obtained at this office, and at 21 Greene street.
"I take much pleasure in recommending S. S Norton, Principal of the "Mount Vernon Boarding School." His plan of instructing youth has proved eminently practical and successful. I have been acquainted with him for many years, and have no hesitation in pronouncing his establishment one of the most desirable with which I am acquainted.—F. L. HAWKS, Calvary church, N. Y. oct22-2t$

IN PRESS.—Copyright secured. STEPS TO THE ALTAR, a manual of devotions for the Blessed Eucharist; by the Rev. W. E. SCUDAMORE, M.A., &c. A new Edition. *Adapted to use in the United States of America.* 18mo. pp. 144. Thus "the best devotional book that has been prepared for the use of Churchmen in these later years," has been adapted to the service of the Protestant Episcopal Church in the United States, and has been submitted to the Reverend Author's supervision before publication. It has, therefore, the benefit of all the latest additions and alterations.
The Author has written the following beautiful *'Preface to this Edition.*
The present edition of STEPS TO THE ALTAR,—at once the token and the means, if GOD permit, of Christian communion with brethren in a far distant land,—is offered to the devout Churchmen of America with the full knowledge and sanction of the Author. It will be found in accordance with the eleventh English edition, such alterations only having been introduced as were found necessary to make it correspond with the Book of Common Prayer according to the use of the Church in the United States.
"May GOD prosper the mission on which it is now sent, to the edification of many penitent and humble souls, and to the greater glory of His holy Name; through JESUS CHRIST His Son, our Lord. Amen."
The alterations from previous editions appear to have been prompted by a desire in the same Christian spirit to remove and prevent objections that might hinder its general acceptability and introduction into use.
The later editions differ from the first,—which came out anonymously, and one of which was republished in this country—in having a COMPANION FOR THE ALTAR, a revision of the devotions, and considerable additions to, and changes in the extracts from Old Divines for meditations before and after the communion. In fact, the gradual improvements in the course of *eleven editions* have made it a different book. It is stereotyped, and will be issued without delay in various styles. As it is happily adapted to all classes—if there be any difference, it being peculiarly fitted for the devout of humble attainments—it is intended also to issue an edition in a cheap form, for sale in quantities, for Parochial distribution.
**, Orders for the present may be sent to the printers, PUDNEY & RUSSELL, No. 79 John street, New York.

TRACT FOR COLPORTEURS.—STANFORD & SWORDS, 137 Broadway, will this day (Oct. 22) publish—
OLD-FASHIONED PRESBYTERIAN VIEWS OF THE MINISTRY AND SACRAMENTS; A Colporteur Tract: by the Rev. ROBERT B. CROES.

FOR SALE, a few specimens of rich Stained-Glass WINDOWS, now on exhibition at the Crystal Palace, and admirably adapted for churches. Class 24, No. 14, British Department.
No. 1. A rich Stained-Glass Window with figure of CHRIST, under a richly decorated canopy, with figures of the 12 Apostles standing under canopies and rich vine border. The Pedestal contains a very rich Cross and the emblems of the Evangelists. Size 10 ft by 3 ft. 2 in.
No. 2. A rich Stained-Glass Window with the subject of CHRIST blessing little children. Size 6 ft. 7 in. by 3 ft. 3 in.
No. 3 A rich Norman Window containing the following subjects, viz: The raising of Lazarus; Christ raising the Widow's Son; with rich and appropriate borders and back-ground. Size 8 ft. 9 in. by 2 ft. 2 in.
No. 4. A rich Stained-Glass Window containing the 3 following subjects, viz: The Nativity; the Crucifixion; the Ascension; with appropriate canopies, &c., &c. Size 9 ft. 6 in. by 2 ft. 8 in.
No. 5. A rich Stained-Glass Window with figure of St. John under a perpendicular canopy and a rich border. The Pedestal contains a very rich Cross, the monogram of Jesus in the centre of ditto, and emblems of the four Evangelists. Size 8 ft. 9 in. by 2 ft. 2 in.
No. 6. A very rich Norman Window containing the following subjects from the Life of Christ: The Angels appearing to the Shepherds; the Nativity; the Wise Men's Offerings; the Flight into Egypt; the Baptism in Jordan; the Entry into Jerusalem; the Last Supper; Washing the Disciples' Feet; Agony in the Garden; Judas betraying Christ; Peter denying Christ; Christ being Scourged; the Crucifixion; the Entombment; the Resurrection; the 3 Marys at the Sepulchre; the Ascension; with rich and appropriate back-ground and borders. Size 14 ft. by 5 ft. 5 in. This Window received honorable mention from the Committee of the World's Fair, London, 1851.
A rich specimen of imitation Marble upon Plate-Glass for Table-Tops. Size 4 ft. 6 in. by 2 ft. 6 in.
WILLIAM RIMMER, 32 John street,
o22-3t$ Agent for W. HOLLAND, St. Johns, Warwick, England.

NEW EDITION—MEMOIR of the Life of the Right Rev. ALEXANDER VIETS GRISWOLD, D.D., Bishop of the Protestant Episcopal Church in the Eastern Diocese. By JOHN S. STONE, D.D. With an Appendix, to which are added a Sermon, Charge and Pastoral Letter, of the late Bishop. The volume contains 620 pages octavo, and a fine portrait of Bishop GRISWOLD. Price reduced to $2. The edition printed is small (only 500 copies), and as it is not stereotyped, probably affords the last opportunity for procuring this valuable Memoir. Orders can be sent direct to the Publishers, who will forward copies of the work by mail, free of postage, on the receipt of $2. HOPKINS, BRIDGMAN & CO.,
oct22-2t Northampton, Mass.

TEMPLI CARMINA: A new Music Book. By GEORGE KINGSLEY, author of "Sacred Choir," "Social Choir," etc., etc. The attention of Teachers and Choirs is especially called to this *new collection* of CHURCH MUSIC as worthy of their careful examination and consideration.
"This is the most complete book of Church Music with which we are acquainted."—*New York Evening Post* of Sept. 16.
"A mine of musical wealth."—*Springfield Republican, Mass.*
"In no book have I found such an extensive collection for the EPISCOPAL SERVICE, while that of a general character is equally good and numerous."—A. H. PALMER *Conductor of Music, New Haven, Conn.*
"One of the most *complete collections* of Anthems, Chants, and Psalm and Hymn Tunes, *extant.* The general character of the music is devotional, and of the highest order of composition."—BENJ. C. CROSS Professor of Music, and Leader of the Philharmonic Society, Philadelphia.
"This work contains as much that is valuable, without the usual accompaniment of 'trash' as those that make greater pretensions."—JAMES G. ENSIGN, Organist at the Broadway Tabernacle and Secretary of the N. York Philharmonic Society. o22-2t

WANTED, a Governess, to reside in a family in the country a short distance from the city; to teach English, French and Music. For particulars, enquire at this office. oct15-$3t

MUSICAL.—A PROFESSOR of Music, an organist of much experience, who can give the best of reference, wants a situation in a church in this city or vicinity. Please address: A. B., box 86, Broadway Post Office. Lessons given on the Piano and Organ, and also in Singing on moderate terms. Address as above. oct15-3t$

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. oct15-6m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS, Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. LENNOCKS' (of London,) celebrated Tent Wine now becoming generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15-6m 93 Maiden Lane.

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York.—The Rev. ISAAC D. VERMILYE, Principal, aided by competent Assistants. The Sixth Term of this Institution will commence on Tuesday, Nov. 1st. Applications for admission to be made to the Principal oct15-3t

HORACE WATERS, 333 Broadway.—The great Piano and Music Establishment!
PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos which render them adapted to all climates, have stamped them as the *Ne plus ultra Pianos.*
THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired attachment, which gives to the Piano the beautiful tones of the Organ,—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
MELODEONS.—S. D. & H. W. SMITH's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
NEW MUSIC, by all the most eminent Composers: OSCAR COMETTANT, JOHN PYCHOWSKI, I. B. WOODBURY, T. FRANKLIN BASSFORD, THOMAS BAKER, &c., &c. HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15-tf

BOARDING.—A gentleman and his wife can be accommodated with a pleasant room, on the second floor of a first class house, with all the modern improvements at 238 West 20th street. Also a very desirable room on the fourth floor. oct8-3t

A LADY fully qualified to give instruction in the different branches of an English education, and also to teach Music and French, is desirous of obtaining a select number of pupils either as daily governess or to form a small school. The best references given. Address A. B., office of *The Churchman.* Oct8-tf

MRS. PATTERSON'S LADIES' SEMINARY, CEDAR GLEN.—This Institution, located in the beautiful and flourishing village of Sing Sing, on the Hudson River Railroad, presents, from its salubrity of climate, beauty of scenery, and convenience of access, peculiar attractions to those seeking a place for the education of their daughters. In this School every attention is paid to the morals, deportment, and comfort of the pupils: the supervision is parental, and no effort spared to render them accomplished and useful members of society. The Winter session commences on the 1st of November.
Terms: Board and Tuition, under 12 years of age, $100 per annum; above that age $125. Music and Singing, French, Italian, Spanish, and Drawing, each $5 per quarter. For particulars apply to Mrs. PATTERSON, Principal, or J. COX, Esq., 208 Broadway. o8-3t

POETRY.

THE MARTYR.

Angels, thy old friends, there shall greet thee,
Glad at their own home now to meet thee:
All thy good works which went before,
And waited for thee at the door,
Shall own thee there; and all in one
Weave a constellation
Of crowns with which the King, thy Spouse,
Shall build up thy triumphant brows:
All thy old woes shall now smile on thee,
And thy pains sit bright upon thee;
All thy sorrows here shall shine,
And thy sufferings be divine:
Tears shall take comfort, and turn gems,
And wrongs repent to diadems:
Ev'n thy deaths shall live, and new
Dress the soul that erst they slew:
Thy wounds shall blush to such bright scars,
As keep account of the Lamb's wars.
Those rare works, where thou shalt leave writ
Love's noble history, with wit
Taught thee by none but Him, while here
They feed our souls, shall clothe thine there:
Each heavenly word by whose hid flame
Our hard hearts shall strike fire, the same
Shall flourish on thy brows, and be
Both fire to us and flame to thee;
Whose light shall live bright, in thy face
By glory, in our hearts by grace.
Thou shalt look round about, and see
Thousands of crown'd souls throng to be
Themselves thy crown; sons of thy vows,
The virgin births, with which thy Sov'reign Spouse
Made fruitful thy fair soul: and so
Thou with the Lamb, thy Lord, shalt go,
And wheresoe'er He sets His white
Steps, walk with Him those ways of light;
Which who in death would live to see,
Must learn in life to die like thee.

—Crashaw.

SELECTIONS.

Ignorance or Distrust of God's Love the Cause why many perish.—The frequency of sinister respects, in dispensing of secular dignities or benevolences, makes such as are truly kind to be either unregarded or mistrusted by such as stand in need of their kindness. And as fishes in beaten waters will nibble at the bait, although they suspect the hook, so the world hath learned the wit to take good turns, and not to be taken by them, as suspecting them to be proffered in cunning rather than in true kindness; and cunning, where it is discovered or suspected, is usually requited with craft: love only hath just title unto love. The most part indeed are so worldly-wise, that none but fools will easily trust them; howbeit, our natural mistrust of others makes all of us a great deal worse than we would be. And as if we thought it a sin, or point of uncharitableness, to prove other men's conjectures, that measure our dispositions by their own, altogether false, we fit our demeanors to their misdeemings of us, and resolve rather to do amiss than they should think amiss: howbeit, even in this perfidious and faithless age, the old saying is not quite out of date.—*Ipsa fides habita obligat fidem*; many would be more trusty than they are, and do much better by us than they do, would we wholly commit ourselves to their trust and kindness. Now, though by man's goodness or badness God can neither become worse nor better in Himself; yet the riches of His bounty, or communication of His goodness, are still multiplied towards those that steadfastly believe Him to be such as He is—one whom all are bound to love, because He is so kind and loving; one whom all may safely trust, because His loving kindness is so utterly void of partiality, being armed with power and justice infinite: "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings." This especially should move all to admire His loving kindness, that He loved all without any other motive than His own mere goodness or loving kindness, either to incline His will or stir up His power to give them a being like His own: "We love Him," saith St. John, "because He loved us first." Do all then, whom He unfeignedly loves, love Him unfeignedly? Would to God they did! for so, as His will is, all should be saved. Did then the Apostle mean that His love to us is no true cause of our love to Him? Yes: yet not simply as it is in Him, but as, being unfeignedly in Him, it is truly apprehended by us. Ingenuous love is never lawfully begotten or fully conceived but from an apprehension of true loveliness in the object; and nothing can be more lovely than love itself, when it is firmly apprehended or undoubtedly known. Though secret consciousness of our own unloveliness in the state of nature makes us ofttimes too mistrustful of others' love; yet unto our nature unregenerate, and overgrown with corruption, it is almost impossible not to love them whose love to us we assuredly know to be unfeigned, unless their behavior be very loathsome: howbeit, even so, we love their persons, though not their presence, wherewith again we willingly dispense, if it may gratify us in other things which we much desire. That which makes the world's condemnation so just that infinite mercy may not dispense with it, is men's dull backwardness to love Him, of whose glorious beauty the most glorious, most admired creatures are but fleeting shadows, no true pictures; Him, of whose infinite love and unfeigned preventions in unrecompensable benefits, all the pleasures we take in health, the joy of strength, the sweetness of life itself, and whatsoever in it is good and lovely, are infallible pledges; and yet His intention in free bestowing them is to bind Himself, more strictly than man is bound by receiving the just price of what he bargains for, to instate us in the incomprehensible joys of endless life!

He requires nothing at our hand, but that we may be more capable of His lovingkindness, by drawing still nearer and nearer to Him, with all our hearts, with all our souls, and with all our strength; of whose least portion He is sole maker and preserver, of all whose motions He is sole author and guide. From participation of His favor or presence, whatsoever is good in them is undoubtedly capable of increase. The services, wherein the eternal King requires demonstration of this our love, are not so hard as those which we willingly perform to corruptible men, not invested with any shadow of His loveliness, nor seasoned with any tincture of His lovingkindness; to men, that cannot be so beneficial as loving to their friends, nor half so loving as they are lovely, though their loveliness come far short of their greatness. Far otherwise is it with Him whose greatness and majesty are truly infinite; He is as glorious and lovely as great, as loving as lovely, and yet withal no less beneficial than loving to those which love Him and do His will.

This unfeigned love of Him, raised from belief of His lovingkindness towards us, is as the first conception or plantation of true happiness, to which, once truly planted, whatsoever in this life can befall us serves as nutriment: "We know that all things work together for good to them that love God, to them who are called according to His purpose."

As this article of His goodness and love is to be pressed before any other, so the first and most natural deduction that can be made from this or any other sacred principle, and that which every one when he first comes to enjoy the use of reason should be taught to make by heart, is this: "He that gave me life endued with sense, and beautified my sense with reason, before I could desire one or other of them, or know what *being* meant, hath doubtless a purpose to give me with them whatsoever good things my heart, my sense, or reason can desire; even life, or being, as far surpassing all goodness flesh and blood can conceive or desire, as this present life I now enjoy doth my former not being, or my desireless want of being what now I am." There are principles which elsewhere, by God's assistance, shall be more at large extended: yet would I have the reader ever to remember, that the infinite love wherewith God sought us when we were not; by which He found out a beginning for mankind, fitted as a foundation for endless life; can never be indissolubly betrothed unto the bare being which He bestowed upon us: the final contract betwixt Him and us necessarily presupposeth a bond or link of mutual love. There is no means possible for us to be made better or happier than we are, but by unfeigned loving Him which out of love hath made us what we are. Nor are we what we are, because He is, or from His essence only, but because He was loving to us; and, after our love to Him enclasped with His unspeakable and unchangeable love to us, whose apprehension must beget it, the faith by which it is begotten in us assures our souls of all the good means that the infinity of goodness may vouchsafe to grant, the infinity of wisdom can contrive, or power omnipotent is able to practice, for attaining the end whereto His infinite love from all eternities doth ordain us. And who could desire better encouragement, or assurance more strong than this, for the recompense of all his labors? or, if all this cannot suffice to allure us, He hath set fear behind us, to impel us unto goodness, or rather before us, to turn us back from evil.—Dr. Jackson.

Renouncing our own Merit.—No man can be partaker of the promise of life, but he that faithfully seeks for mercy in Jesus Christ. And no man can faithfully seek for mercy in Christ, but he that sincerely renounceth his own works and merits. And no man can sincerely and truly renounce his own works and merits, but he that is industrious and laborious in these works of mortification here enjoined. Hypocrites and ungodly persons will be ready in the day of trial, to deny all hopes of salvation by works, or confidence in merits. But, as was intimated before, no man can be truly said to renounce those good works which he hath left undone, but those works which he hath done. No man can truly deny himself, but that exerciseth himself in these works of mortification. We cannot possibly know our own impotency or want of strength to perform these works of mortification as we ought, unless we make proof or trial of our strength in working them as we can. The more we try our strength, the more insufficient shall we find ourselves; and the better experience we have of our own insufficiency, the more earnestly will we, if we do as we ought for our own good, crave the assistance of God's spirit; the more faithfully will we rely on Christ, who is our strength and the rock of our salvation, and so not presume.—Dr. Jackson.

Wisdom Teaches in Divers Ways.—The bounds of wisdom are large, and within them much is contained. Wisdom was Adam's instructor in Paradise; wisdom endued the fathers who lived before the Law with the knowledge of holy things; by the wisdom of the Law of God David attained to excel others in understanding; and Solomon likewise to excel David by the selfsame wisdom of God teaching him many things besides the law. The ways of well-doing are in number even as many as are the kinds of voluntary actions; so that whatsoever we do in this world and may do it ill, we show ourselves therein by well-doing to be wise. Now if wisdom did teach men by Scripture not only all the ways that are right and good in some certain kind, according to that of St. Paul concerning the use of Scripture, but did simply without any manner of exception, restraint, or distinction, teach every way of doing well; there is no art but Scripture should teach it, because every art doth teach the way how to do something or other well. To teach men therefore wisdom professeth, and to teach them every good way; but not every good way by one way of teaching. Whatsoever either men on earth or the angels of heaven do know, it is as a drop of that unemptiable fountain of wisdom; which wisdom hath diversely imparted her treasures unto the world. As her ways are of sundry kinds, so her manner of teaching is not merely one and the same. Some things she openeth by the sacred books of Scripture; some things by the glorious works of nature; with some things she inspireth them from above by spiritual influence; in some things she leadeth and traineth them only by worldly experience and practice. We may not so in any one special kind admire her, that we disgrace her in any other; but let all her ways be according unto their place and degree adored.—Hooker.

Excellencies of Christian Doctrine.—It is a doctrine perfective of human nature; that teaches us to love God and to love one another, to hurt no man, and to do good to every man: it propines to us the noblest, the highest, and the bravest pleasures of the world; the joys of charity, the rest of innocence, the peace of quiet spirits, the wealth of beneficence; and forbids us only to be beasts and to be devils: it allows all that God and nature intended, and only restrains the excrescencies of nature, and forbids us to take pleasure in that which is the only entertainment of devils, in murders and revenges, malice and spiteful words and actions; it permits corporal pleasures when they can best minister to health and societies, to conservation of families and honor of communities; it teaches men to keep their words that themselves may be secured in all their just interests, and to do good to others that good may be done to them; it forbids biting one another that we may not be devoured by one another; and commands obedience to superiors, that we may not be ruined in confusions; it combines governments, and confirms all good laws, and makes peace, and opposes and prevents wars where they are not just, and where they are not necessary. It is a religion that is life and spirit, not consisting in ceremonies and external amusements, but in the services of the heart, and the real fruit of lips and hands, that is, of good words and good deeds; it bids us to do that to God which is agreeable to His excellencies, that is, worship Him with the best things we have, and make all things else minister to it; it bids us do that to our neighbor, by which he may be better: it is the perfection of the natural law, and agreeable to our natural necessities, and promotes our natural ends and designs: it does not destroy reason, but instructs it in very many things, and complies with it in all: it hath in it both heat and light, and is not more effectual than it is beauteous; it promises every thing that we can desire, and yet promises nothing but what it does effect: it proclaims war against all vices, and generally does command every virtue; it teaches us with ease to mortify those affections which reason durst scarce reprove, because she hath not strength enough to conquer, and it does create in us those virtues which reason of herself never knew, and after they are known, could never approve sufficiently: it is a doctrine in which nothing is superfluous or burdensome, nor yet is there anything wanting which can procure happiness to manhood, or by which God can be glorified: and if wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity, be images of God and rays of divinity, then that doctrine in which all these shine so gloriously, and in which nothing else is ingredient, must needs be from God; and that all this is true in the doctrine of Jesus needs no other probation but the reading the words.—*Bishop* Taylor.

Passion Pretending Conscience.—I know it is possible some may satisfy themselves that they maintain Charity, notwithstanding they break Communion; but we find by sad experience that this is next to impossible to be done. For when men's differences are about matters of religion, passion slides in under that fair pretext, and lays claim to conscience itself; and it becomes a piece of zeal to be uncharitable. Nay, we may further observe, that when the matter men differ about is very little, their animosities are generally the highest, and the smaller the distance the wider the breach; insomuch that most can live more friendly with an infidel, that differs in the object of worship, than with another Christian that differs only in the form. The reason whereof must be this,—that when the opinions of others are at a great distance from our own, we look upon them as a simple persuasion; but when they come near to ours, we are apt to look upon them as a kind of affront; presuming that, where the distance is so little, it is not so much the matter of the controversy as the malice of the party that keeps up the difference. And this is the prejudice that naturally inflames men to revenge, and breeds a canker in religion, that eats up the spirit of it.

—Dean Young.

Idolatry the Child of Indevotion.—The soul of man, like common nature, admits no *vacuum*: if God be not there, Mammon must be; and it is as impossible to serve neither, as it is to serve both. And for this there is an essential reason in our constitution. For man is designed and born an indigent creature, full of wants and appetites, and a restless desire for happiness, which he can by no means find within himself; and this indispensably obliges him to seek for his happiness abroad. Now if he seek his happiness from God, he answers the very intention of his frame, and has made a wise choice of an object that is adequate to all his wants and desires. But then, if he does not seek his happiness from God, he must necessarily seek it somewhere else; for his appetites cannot hang long undetermined; they are eager, and must have their quarry: if he forsake the Fountain of Living Waters, yet he cannot forsake his thirst; and therefore he lies under the necessity of hewing out broken cisterns for himself; he must pursue, and at least promise himself satisfaction in other enjoyments. Thus when our hope, our trust, and expectations abate towards God, they do not abate in themselves, but are only scattered among undue and inferior objects. And this makes the connection infallible between Indevotion and Moral Idolatry; that is, between the neglect of God's worship and worshipping the creature: for whatsoever share we abate towards God, we always place upon something else; and whatsoever thing else we prosecute with that share of love, desire, or complacency, which is due unto God, that is in effect our idol.—Dean Young.

Young's Poetry.—When one begins to find pleasure in sighing over Young's *Night Thoughts* in a corner, it is time to shut the book, and return to the company. I grant that while the mind is in a certain state, those gloomy ideas give exquisite delight; but their effect resembles that of intoxication upon the body: they may produce a temporary fit of feverish exultation, but qualms, and weakened nerves, and depression of spirits are the consequences. I have great respect for Dr. Young, both as a man and a poet. I used to devour his Night Thoughts with a satisfaction not unlike that which, in my younger years, I have found in walking alone in a churchyard, or in a wild mountain, by the light of the moon at midnight.

When I first read Young, my heart was broken to think of the poor man's afflictions. Afterwards I took it in my head, that where there was so much lamentation, there could not be excessive suffering; and I could not help applying to him sometimes those lines of a song,—

"Believe me, the shepherd but fains;
He's wretched, to show he has wit."

On talking with some of Dr. Young's friends in England, I have since found that my conjectures were right, for that while he was composing the Night Thoughts, he was really as cheerful as any other man.—Beattie.

FOR THE YOUNG.

HATTIE'S QUARTER OF A DOLLAR.

It was always a joyous day to us when Uncle Walter came from New York to make us a visit; we loved him very much, as he could race with us in the garden, and frolicked with us in the house, and brought us many pretty gifts.

On one of these visits, as we were playing around him, he said, "My hair is turning gray; now, I will give each of you a penny for every gray hair you shall pull out of my head." We were quite amused at the idea, and went busily to work on the gray hairs, and discussing how we would spend our money. As Uncle Walter had a profusion of black, curling, glossy hair, it was no easy matter to find the gray ones, which were few and far between. Cate was the most expert at finding them, and soon counted out twenty-five, stating that she was tired and could find no more. She received a quarter of a dollar as pay, and ran off to play. Hattie and myself were determined to earn the same, and persevered until we each counted out twenty-five, and also received a quarter a piece.

I purchased a book with mine the next day, and Cate spent hers in toys and candy, but Hattie put hers in a tin box, and put it away in her drawer. We asked her what she would spend it for, but she always said she did not know. She kept it on, on, on, many months, and Cate and I thought she looked very rich when she took it out, and wished we had kept ours. Many an odd penny and sixpence were received by her and spent, but the hoarded quarter still kept its place in the tin box. It remained there two or three years. Our dear mother was taken sick, and lay for many months in a low state. She was gradually failing, but we were hardly aware of it. The only thing she relished was fresh fruit, and it was often very expensive and difficult to obtain. One day as we went to school, we observed some fine large oranges at a store: "Oh I wish dear mother had them," I said. Hattie said nothing, but on returning from school, took the long-hoarded quarter from the tin box, and bought with it four fresh oranges for our sick mother. "Where did you get them, my dear?" asked her mother; "they are uncommonly fine ones." "I bought them for you, dear mother, with my quarter of a dollar," said Hattie. Though a tear came it the languid eye of our sick mother, there was a smile on her lip as she thanked and caressed her little daughter.

Dear children, which was the most refreshing to our mother, the sweet oranges to her feverish lips, or the proof of disinterested love from her little daughter? Our dear mother lived but a few days after this, and one of the last things she tasted was the oranges bought by Hattie, whose affection cheered her dying hour. Many years have passed since then, but the story of Hattie's long-hoarded quarter is often mentioned among us, and is a sweet remembrance to her. Watch every opportunity to testify your love and gratitude to your parents. Esteem nothing a sacrifice which can assist or serve them. You know not "how sharper than a serpent's tooth it is to have a thankless child," and the bitter, bitter tears one act or word of disrespect or unkindness from you causes them to shed, or the glad sunshine you bring to their hearts by your dutiful gratitude and kindly love.—*Child's Paper.*

LIGHTEN THE BOAT!

Shake hands, pledge hearts, bid fond adieus,
Speak with your brimming eyes;
To-morrow—and the dark deep sea
Will echo with your sighs.

To-morrow, and yon stately ship
Will bear to other lands
The kindred whom ye love so well;
Breathe hopes, pledge hearts, shake hands!

The *Fairy Queen* stands out to sea,
Each stitch of canvas spread,
Breasting the pearly laughing waves
With light and gallant head.

Her freight consists of human souls;
Her destiny, a land
Where scarce a human foot has trod
Upon the forest strand.

Five hundred souls she bears away,
To find a distant home
Where toil will give them daily bread,
And not a living tomb.

The ship speeds on; her sanguine freight,
A motley little world,
Reveling in the thousand scenes
By future hopes unfurled.

She creeps along 'mid cloudless calms,
Or dashes through the blast,
Till cheerless days and nights and weeks,
And weary months are passed.

At length the Captain shouts, "Stand by!"
The boatswain sounds his call;
"Trice up the yards and clear the decks
Secure against the squall."

Shipwreck and death! The doom is sealed,
A bolt has riven the mast;
"We will not die—we must be saved,
The ship shall brave the blast!"

Pallor is on the strong man's cheek,
Woe in the mother's heart,
For round her throb those kindred ties
No power but death shall part.

A rending peal, a shuddering crash,
A wail of agony;
The shattered bark, with many a soul,
Sinks headlong in the sea.

Morning breaks o'er the world of waves,
But finds no *Fairy Queen*.
One single tiny boat is all
To tell that she has been.

A crowded remnant of the wreck
With naked life escape,
No land for twenty souls—all sea,
Relentless, vast, agape.

Lighten the boat! or every soul
Will perish suddenly;
Enquiring eyes and throbbing hearts
Ask all, "Will it be I?"

A boy sits silent in the bows
Bereft of earthly tie;
He must be told: "Say, friendless boy,
Are you afraid to die?"

"Why should *I* die? My father's dead,
Mother and sister too;
O! let me not be drowned alone,
But live or die with you."

He pleads in vain. "A moment then,
A moment longer spare!"
With fervent heart and lifted eyes,
He breathes his simple prayer.

Awe, deep and silent, struck each heart
As on that trembling tongue,
"Father in Heaven, Thy will be done!"
In trustful accents hung.

He lightly steps upon the prow,
And, gathering up his strength,
Unblenching scans his yawning grave,
To feel its depth and length.

Who seals the doom? No hand is raised,
None hear the spirit knell;
A sudden plunge, a thrilling cry
Breaks in upon the spell.

They search the boat, they search the sea;
The noble boy is gone;
Gone, let us hope, where angels are,
Self-martyred and alone.

—*Household Words.*

OPENING THE GATE.

The following article from the Madison (Georgia) *Family Visitor*, contains a hint which many boys may profit by. There are too many youths who sit down and wait for others to "open the gate" for them when they meet with any difficulty, instead of using their own hands and strength to remove the obstacle.

"I wish that you would send a boy to open the gate for me," said a well-grown boy of ten to his mother, as he passed with his satchel upon his back, and surveyed its clasped fastenings.

"Why, John, can't you open the gate for yourself?" said Mrs. Easy. "A boy of your age and strength ought certainly to be able to do that."

"I *could* do it, I suppose," said the child, "but it's heavy, and I don't like the trouble. The servant can open it for me just as well. Pray, what is the use of having servants, if they are not to wait upon us?"

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the academy he drew from his satchel his arithmetic, and began to inspect his sums.

"I cannot do these," he whispered to his seatmate, "they are too hard."

"But you *can try*," replied his companion.

"I know that I can," said John, "but it's too much trouble. Pray what are teachers for, if not to help us out of difficulties? I shall carry my slate to Professor Helpwell."

Alas! poor John. He had come to another closed gate—a gate leading into a beautiful science, "the laws of which are the mode in which God acts, in sustaining all the works of his hands"—the science of mathematics. He could have opened the gate and entered in alone, and explored the riches of the realm, but his mother had injudiciously let him rest with the idea that it is as well to have the gates opened for us as to exert our strength. The result was, her son, like the young hopeful sent to Mr. Wiseman, soon concluded that he had no "genius" for mathematics, and threw up the study.

The same was true of Latin. He could have learned the declensions of the nouns and the conjugations of the verbs as well as other boys of his age, but his seatmate very kindly volunteered to "tell him in class," and what was the use in *opening the gate* into the Latin language when another would do it for him? Oh, no! John Easy had no idea of taking mental or physical strength when he could avoid it, and the consequence was that numerous gates remained closed to him all of his life—*gates to honor—gates to riches—gates to happiness!* Children ought to be early taught that it is always best to help themselves.

PRIVATE TUITION, NEAR PHILADELPHIA.—The Rev. JAMES GILBORNE LYONS, LL.D., prepares a limited number of pupils for the Junior Class of any respectable College. The next term will begin on Monday the 31st of October 1853.
West Haverford, Pa., Oct. 8, 1853. 3t$

TEACHER WANTED.—Wanted, in a healthy and pleasant location in the country, about thirty miles from New York city, on a railroad route, a LADY qualified to teach two children of ten years of age, and who will also render herself useful to their mother. None need apply except those whose walk in life is such as clearly to distinguish them as members of the Saviour's flock. Churches of all denominations in the vicinity. Address Box 1945 New York P. O. in handwriting of the applicant, stating terms, address, references, and where the applicant can be seen. oct1–4t$

ST. ANNA'S HALL, NORTH ORANGE, N. J.—The THIRD TERM of this Institution will commence on the First Monday in November and continue twenty-two weeks. As a family boarding school for Young Ladies, it is designed to give the most thorough and complete scientific, ornamental, and Christian education. J. D. BERRY, Rector.
REFERENCES BY PERMISSION.
Rt. Rev. G. W. Doane, D.D., LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. H J. Morton, D.D, Phila., Penn.; Rev. J. L. Watson, D. D., Newark, N. J.; Rev. Messrs. Adams, Stocking, and Williams, Orange, N. J.; Hon. O. S. Seymour, M. C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank; and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.
New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics' Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. o1–4t

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20–3m MILLER & CO'S, 134 Canal street.

NOVELLO'S EDITIONS OF MUSIC FOR THE SERVICES OF THE EPISCOPAL CHURCH. J. A. NOVELLO'S CATALOGUE NO. 2 contains a list of Morning and Evening Services, Anthems, Hymns, Sacred Songs, Solo Hymns, Sacred Duets, Trios, &c., Psalmody and Standard Collections of Sacred Music; also Boyce's Cathedral Music.
The separate vocal parts of the Services and Anthems are published in full music size at the rate of 3 cents per page, and the vocal parts to the Collections of Psalmody are to be had at a similarly low rate at
J. A. NOVELLO'S Sacred Music Warehouse, 389 Broadway, N. Y.
This Catalogue will be sent post free to any part of the Union, on receipt of 2 cents in postage stamps, or delivered gratis on application at 389 Broadway. Oct 8–4t$

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.
N. B. Clergymen and their families supplied at a discount.
oct15–6m J. KELLOGG.

ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of YOUNG LADIES.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St Michael's, Maryland,) Madame ALBERY, nee BARROWCLIFFE, (late of the Conservatoire de Bruxelles, Pupil of Fetis & Geraldi,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.
REFERENCES:
The Right Rev. Father-in God, Daniel, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, Alfred, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "
" Stephen Langton, A.M., Isle of Guernsey.
" Thomas Dale, D.D., Canon of St. Paul's Cathedral, London.
" Henry Melville, D.D., H. E. I. C. College, Heileybury, Hertfordshire, England.
" James Cooper, M.A., St. Paul's School, London.
" Edward Olivant, M.A., Trinity College, Cambridge, "
Mons Fallon, late President de la Chambre des Represents de Bruxelles.
" Theodore Fallon, President de la cour des compts de "
" le Baron d'Huart, late Gouverneur de Namur.
" Jean Vergauwen, de Gand.
" Franc Vergauwen, Membre du Senat, de Gand.
" le Chanoine Cpdard, Professor de Theologie de Namur.
The Hon Pierre Soule, U. S. Minister, at Madrid; the Hon Wm. Frerrett, the Hon Edgar Montagut, the Hon. Robert Baldwin, the Hon. Jos Genois, Dr Armand Mercier, Dr Edward Picton, E. Bousson, and L. Emar, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson Esq., J. S. Inloes Esq., Thos. Sewell Esq., Richard Sewell Esq., and Col. John Berry, of Baltimore; Mrs. Ann Caulk, James I Harrison Esq., the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, Montgomery Gibbs Esq., Broadway, Messrs. Waters & Gilbert, Broadway, and W. W. Rose Esq., 17 Wall street, of New York; Hiram Veltman Esq., 92 Harrison street, James Sproule Esq. 180 Henry street, and I. T. G. Leach, M.D., Court street, corner Carrol Place, of Brooklyn. F. J. Tilden Esq., of Jersey City.
The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.
English Department.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.
Extra.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp, or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; The use of Piano Forte for Practice, to *Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.
Private Instruction in Dancing, if required.
The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.
The daily number of their studies is not to exceed from three to five.
It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.
The manners of ladies, which, when duly refined, constitute an ornament and charm of the female sex, will be constantly and carefully cultivated. A well trained mind—a cheerful temper—a kind heart; with the adorning of a modest graceful deportment, presents that model of character to which each of their pupils will be urged to aspire. Attendance on Public Worship will be insisted upon, at those Churches directed by the Parents or Guardians.
The number of Pupils will be limited to fifty.
The discipline of the Institute will be strictly parental.
At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.
N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.
Communications may be addressed (post-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8–3m

ST. MARK'S HALL.—Church Boarding School for Boys, Orange, N. J., 12 miles by the Morris and Essex railroad from New York city. The Winter session of this school will commence on the last Monday in October, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the rector, at Orange.
oct1–6t Rev. S. S. STOCKING, Rector.

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American*. oct1–1y

PURE WINE for SACRAMENTAL USE, and Medicinal purposes The subscriber offers for sale dry and sweet wine, imported especially for the above named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high lustred BLACK ITALIAN Silks, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alpacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Wool Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.
All orders accompanied with the cash promptly attended to.
Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.
Terms cash, and only cash. No variation in prices. s24–3m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Rand, Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.
Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.
Mr. Woart's sister, Miss Mary J Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.
It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.
The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.
Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr Woart's residence is finely situated and possesses every desirable advantage for such a family.
The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
Great Barrington, August, 1853.
References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3–tf
* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20–3m J. H. HARLEY, 34 John street.

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30–3m.

FAMILY BOARDING-SCHOOL FOR BOYS, at Yonkers, N. Y.—number limited to 20. The Winter term of the Locust Hill School will commence on Monday the 7th of November.
Yonkers, Oct. 8, 1853. [4t$] G. W. FRANCIS, A.M.

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6–3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the best stock and are cast in iron casings. At this Foundry there were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO. 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.
References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29–1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. L'DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, West chester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1n–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1n–1y

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15–6m

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20–3m$ BARRETT, NEPHEWS & CO.

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey feel grateful for the very liberal patronage they have received and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.
STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$55,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
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PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET NEW YORK.